



I-7



Digitized by the Internet Archive
in 2015

THE MISSIONARY REVIEW OF THE WORLD.

VOL. XIV. No. 2.—*Old Series*. —FEBRUARY.—VOL. IV. No. 2.—*New Series*.

I.—LITERATURE OF MISSIONS.

THE REGIONS BEYOND.*

[EDITORIAL.]

The old Greeks were a worldly-wise people. In the Olympic games they showed their sagacity. Three pillars stood in the ancient stadium, respectively at the starting point, midway, and at the goal or turning point. On the first was inscribed a Greek word, whose force was, "Show yourself a man!" "Do your best!" On the last was a word which might be rendered, "Stop here!" "Arrest your steps!" But on that midway pillar was the imperative $\Sigma\pi\epsilon\upsilon\delta\epsilon$, "Speed you!" "Make haste!"

How much philosophy there was in that! No risk was greater than the risk of overconfidence when success was but half attained. A racer, who at first outran the others, and at the middle of the course found himself ahead, would be tempted to relax his efforts; and so some athlete, who had reserved his strength for the supreme effort at the end of the race, would pass him by and get first to the goal.

Paul was a trained athlete in the spiritual sphere; and the law of his life was, "forgetting those things which are behind and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Spinoza wisely said that there is no more fatal foe to all progress than self-conceit and the laziness which self-conceit begets. To think and feel that we have already attained or are already perfect, is the narcotic that brings on the sleep of the sluggard and the slothful.

The motto of the great apostle of the Gentiles was, **THE REGIONS BEYOND**. He would be satisfied with no other man's method of measurement, with no narrow circumference of present attainment. He yearned to evangelize—to preach the Gospel in the Regions Beyond, and not to boast in another man's canon or measure as to territory already embraced in the scheme of labor.

That motto of Paul is the true watchword of the Church in this new age of missions. After all the work of a century, we have only

* The substance of an address at anniversary of China Inland Mission, Mildmay Hall, London, England, May 21, 1890, and stenographically reported.—A. T. P.

just begun. We are not even at the midway pillar; and God says, "Speed ye! Make haste! Forget the things behind and push for the Regions Beyond." And this will we do, by the grace of God!

This grand motto suggests various important applications:

1. The Regions Beyond, in the literal sense, of *territory thus far unclaimed and unoccupied for Christ*.

If this great work of evangelizing the world is ever to be done, we must penetrate the deceptive halo of mere enthusiasm and come to the bare, hard facts of a world's destitution and degradation. Zeal is good, but zeal according to knowledge is better. To know the facts is to be oppressed with a great burden for souls. To judge from what is sometimes said or written on missions, one would suppose that the work, not only of evangelization but of conversion, is going on so rapidly that we might wake any morning and find the whole world brought to Christ.

Let us get past and behind this rose-colored cloud, and look at those great bald facts that, like those stony shafts of eternity, the crags of the mountains, lift their awful forms before us—1,500,000,000 of human beings—enough, if they were moving, single file, past a given point, one every second, to consume fifty years, day and night, in passing, yet going down to the grave at the rate of more than one every second! Death, three times every century, sweeping the entire population of the globe into eternity, like chaff from a threshing-floor, to make room for a new generation! And this process going on for nineteen centuries, uninterruptedly, so that, since Christ was born, nearly sixty generations have lived and died, most of whom never heard of Him! What if all that host might be supposed to move in procession at the same rate we have already imagined! It would take over a *thousand* years! And, while we are talking about evangelizing the world, and some enthusiasts are prophesying its speedy conversion, is it not true that there are to-day more unsaved souls in the human family than there were last century, or even last year? With all our missionary effort is not the world's population advancing faster than the churches of Christ are gathering converts?

Surely it is time the church should fully awake to her responsibility. We act as though we had ages before us in which to preach, and the unsaved had ages before them in which to be reached, whereas our term of service and their term of life must very soon expire.

The China Inland Mission found the germ of its being in the fact that, in Inland China alone, were eleven great populous provinces where as yet no missionary had gone to reside; and, in ten of the eleven, missionaries are now permanently working. Let the church not shrink from facing the facts: the destitution still unreached is appalling. What are 700 missionaries in China among 350,000,000 of

souls? One missionary to half a million! About the same proportion of missionaries among the 250,000,000 or 300,000,000 of India, one to about 400,000! In Siam, with from 8,000,000 to 10,000,000, about a score of men and women, laboring among the native Siamese and Laos people, every male missionary having an average parish of a million souls, and cities with a population of 200,000 having not even a Bible-reader or native teacher!

Consider Africa's need! How little is it understood. Even a missionary journal gave currency to the misleading statement that the Dark Continent is "tolerably well supplied with missionaries, as thirty-five missionary societies are now at work there." If you go across Siberia and down the eastern slope of the Kong Mountains, through the three Soudans, of the Niger, Lake Tchad and the Nile, 3,000 miles to the Red Sea, and if 400 miles north and south of your line of travel you could survey the land, you would find 90,000,000 of people with scarce one missionary! And farther south, in the Congo Free State, you might travel from Equatorville east to the Great Lake stations, and there is another territory 1,000 miles long by half as many broad, whose 40,000,000 of people when Stanley passed through Uganda had not yet seen a missionary! Doubtless Africa has to-day at least 200,000,000 of people who never saw a Bible or heard the first proclamation of the good news. And yet Africa is "tolerably well supplied with missionaries!"

Am I not justified in saying that we must get beyond and behind all this illusive glamour of ignorance and imagination? Yes, beyond evanescent touches of sympathy and passage of resolutions, and *do* something for souls that are dying without Christ.

In all the world we have six thousand or seven thousand missionaries, representing 30,000,000 of church members—one for every five thousand! Whereas, if Protestant churches gave out of their membership one in three hundred, it would put 100,000 missionaries in the field, exclusive of the native helpers, who have for the last half century outnumbered four or fivefold the missionaries from Christian lands. These are, doubtless, familiar facts; but Sydney Smith said that for purposes of impression *repetition* is the only figure of speech worth a farthing. These facts must be beaten in by repeated blows. We must not only strike while the iron is hot, but make it hot by striking. Never will the people of God take up the work of missions as they ought until they both understand and feel the emergency and extremity of a dying world and their own opportunity and obligation with reference to it.

As to opportunity, there was never any such before. We live in days more augustly awful than any in previous history. I would rather live in this year 1891 than to have lived when Christ walked the earth. Grand as would have been the privilege of seeing the

Lord in the flesh and being closely associated with Him then, this day of grace offers us opportunities of service and privileges of fellowship which, in their way, are even more transcendent.

The regions beyond, of the whole world, now lie open before the children of God. Fifty years ago the burden of public and united prayer for missions was that God would *open the doors of the nations* to the preaching of the Gospel. In those days Japan was like a vessel hermetically sealed; China was the walled kingdom, fifteen hundred miles of solid barrier shutting out "the foreign devils;" India was in the selfish clutch of the East India Company; the islands of the sea were held by cannibal savages, and Africa was not even explored. A hundred years ago it seemed as though there was no chance of reaching the vast bulk of the race with the Gospel. A great wall of idolatry, superstition, prejudice, surrounded the nations, with here and there a solitary breach; now, that whole wall is down, with here and there a fragment remaining to oppose our advance. Let those who see no God in history tell us how changes so stupendous have been brought about inside one century. No human being, no combination of human elements could ever have done this. But "one day is with the Lord as a thousand years," and there have been single historic "days" in this period, in which He has wrought the work that ordinarily would have taken a millenium.

That one year 1858 may be selected as the *annus mirabilis* of modern missions. During that one year doors were opened giving access to one thousand millions of the human race. In that year, 1858, Great Britain, after two hundred years of exclusion, made her treaty with Japan. In that same year China, by the treaty of Tientsin, threw open not only her ports, but her interior, and provided that any Chinese subject might embrace the Christian faith without molestation or persecution. In that same year India was transferred from the sordid East India Company to the British crown, and Victoria became Empress of the Indies. In that same year the revolutionary changes in Papal Europe laid the basis of Free Italy. In that same year David Livingstone sailed a second time for South Africa to complete his pioneer path for missionaries. In that same year Benito Juarez, in Mexico, overthrew the monastic system, confiscated the estates and revenues of the Papal Church, and opened the way for Protestant missionaries to enter Central America. And in that same year Elizabeth Sale, of Helensburgh, Scotland, successfully penetrated the zenanas of Hindustan, and led the way in woman's work for woman!

Was there ever such a year as 1858? Within less than a twelve-month doors of approach were opened to from thirty to forty millions in Japan, three hundred to four hundred millions in China, two hundred and fifty to three hundred millions more in India, including all

her millions of women and girls, two hundred and fifty to three hundred millions more in Africa, besides the hosts in Papal Italy and Mexico! When Paul and Barnabas came back to Antioch from their first mission tour, "they gathered the Church together and rehearsed all that God had done with them, and how He had opened the door of faith to the Gentiles." But did God ever open doors of access in Apostolic times with such rapidity and on such a scale of grandeur as in your day and mine? Who shall dare say that the days of supernatural working are past, when such miracles of Providence are performed before our very eyes?

The apathy and lethargy of the Church of Jesus Christ are alarming, for they suggest a deadening of sensibility. We are like those that walk amid a blare and glare and flare, and whose eyes and ears are dazed and dulled by the glory of the scenes in the midst of which they are moving. This year 1858 was not the only wonderful year in modern missionary history. In 1878 there was such a mighty movement of God's grace in India that sixty thousand people turned from idols in Tinnevely and the Telugu country within six months! And it was in that same year that some twenty persons gave upwards of \$4,000,000 to missions, as though God would show what on the one hand His grace could do among the heathen, and, on the other hand, in prompting a higher Christian liberality.

The Regions Beyond, thus marvelously opened to the Church, are a perpetual challenge to us to *occupy* till He comes. We need to get down on our faces before God for a greater Pentecostal baptism than the Church has ever yet known. All our efforts lack unity and harmony and business methods. On some mission fields a score of different denominations will sometimes be found, working side by side, in a comparatively small district, while in the Regions Beyond millions are without a single missionary. And our home fields are often overstocked in comparison. When in Scotland, on my mission tour, I found in one village, of perhaps 1,200 people, five fine church buildings with as many educated pastors; the entire church-going population could have been accommodated in one of those buildings, and cared for by one of those ministers, while the other four, with the money that their buildings cost, might have been evangelizing the interior of China, India or Africa, where each man might have a parish of from one million to ten million souls! There is something wrong in the Christian Church when denominational zeal outstrips that nobler zeal for the evangelization of the vast multitudes that are absolutely uncared for. It would seem that something is wrong, even in the *basis* of our missionary work, when the Church of God can calmly look on eight hundred million of human beings that, even yet, after nineteen centuries, have not so much as heard whether there be a Christ or no!

When Rev. Geo. W. Chamberlain first went to Brazil, he found 10,000,000 of people in a nominally Papal land, who scarcely knew what a Bible was. One old patriarch of four score years, to whom he gave a Portuguese New Testament, and explained salvation by faith, said to him: "Young man, this is what I have long been waiting to hear. But where was your father when my father was alive that he never came to tell my father how to be saved?" Some such question as that we must all answer, if not before we die, at the judgment seat of Christ.

These Regions Beyond—this territory unclaimed and unoccupied for Christ—should at once be possessed. Christ distinctly outlined for His Church her missionary policy: *it is not concentration but diffusion*. We cannot too often ring out this truth. Some have urged the American Board to concentrate its forces largely upon Turkey, and then, when Turkey is thoroughly evangelized, it will, they say, furnish evangelists for the Regions Beyond. A similar policy has been urged upon the Presbyterian Board in New York as to Japan, and the Church Missionary Society as to India. The argument is that we should unite our forces upon a limited field till it is thoroughly Christianized, and then make the newly converted people an evangelizing force to push on to the furthestmost limits of the earth.

This looks well and sounds well at first suggestion; but is it scriptural? Our Master made no such discrimination. "Go ye into all the world," "unto the uttermost parts of the earth," and "preach the Gospel to every creature." Those are our marching orders. The policy of concentration more or less limits the area of the work of the Church. To follow such a policy is not to go into the Regions Beyond. We are tempted to choose fields comparatively near, attractive, promising; fields offering prospect of large and quick harvests; and leave the more distant, destitute, degraded races of mankind to utter neglect. While we are concentrating on Turkey, Japan or India, what is to become of the other millions of mankind that have only one lifetime in which to hear the Gospel?

Again we would peal out in the dull ears of a sluggish Church the signal of opportunity and obligation! We are to take whatever men and women we can get and whatever money and other means we can gather and do just as our Master bade us—go everywhere and to every creature with the Gospel, and do it at once. And when the Church of God will do her simple duty with faith in her Lord, the miracle of the loaves and fishes will be repeated on a larger scale in human history. The small provision, which seems nothing amid such a vast multitude of hungry souls, will, when brought to the Master and used along the lines of His command, again illustrate the miraculous mathematics of God. As we subtract from our supply, He will add to our resources. As we will divide, He will multi-

ply; and He will increase for distribution what we decrease by distribution.

We write it solemnly and with profound conviction and deep emotion: Christ waits to see the travail of faith in the souls of His people before He can see the travail of His own soul in the redemption of the race! Never will that largest and last blessing come to our mission work until we emphasize evangelization for which we are responsible rather than conversion for which we are not responsible; until we abandon our worldly-wise centralization and concentration and adopt the divine policy of universal extension and diffusion, going with all speed even to the uttermost parts of the earth and bearing among all nations our witness to our Lord and His cross. From His cradle to His tomb, and from His sermon on the Galilean Mount, to His last commission, perhaps upon the same Mount, we seem to see but one commanding signal: it is a Hand pointing

 TO THE REGIONS BEYOND.

[*To be continued.*]

EACH religion has an appropriate symbol. The *cross* has come to represent Evangelical Christianity, as the crucifix does the Papacy, and the Greek cross the Greek Church. The *wheel* of endless transmigration may well stand for Buddhism, the *iron ring* of caste for Brahmanism, the *crescent* for Mohammedanism, the *sun-disk* for Parseeism, the *tablet* for Confucianism, the *dragon* for demon worship, the *stone* for fetichism, and the *axe* for a destructive atheism.

"BECAUSE iniquity abounds the love of many shall wax cold." No believer can afford simply to breathe a polluted atmosphere, and if his work for God compels such associations he must frequently go, as Christ did, apart with God, and on the lofty mountain tops breathe a pure air, taking long and deep inspirations of that purifying and strengthening oxygen and ozone. Prof. Bernard used to illustrate our unconscious accommodation to a vicious atmosphere by placing a sparrow under a bell glass receiver, with air enough for three hours respiration. Then, at the end of two hours, he put a second sparrow under the receiver, and it fell over dead, while the former bird was able to sustain the process of respiration for the remaining hour. So there is a law not only of physical but of *spiritual toleration*. We learn to live in a polluted atmosphere, to accommodate ourselves to a low level of spiritual life. Could we come suddenly from a pure society into the carnal and worldly and selfish atmosphere often found even in Christian churches, we should be stifled. Let us live much with God, in the closet, and so learn to detect and flee from a contaminated atmosphere. May this law not explain in part the high consecration of true missionaries? They can maintain spiritual life amid such surroundings only by much converse with God.

THE MISSION OUTLOOK.—II.

BY J. MURRAY MITCHELL, M.A., LL.D., NICE, FRANCE.

We proceed to speak of the foreign field. And first we ask what progress has been made in the evangelizing of the nations generally?

We sometimes hear even the friends of missions assert that the progress is deplorably small. We ask—small in comparison with what? If the answer be—small in proportion to the effort made, the answer runs clean counter to our deepest convictions. Considering how little man has done or tried to do, the blessing from on high appears to us most graciously, most marvelously large. The seed we sow never perishes; it brings forth fifty, sixty and a hundred fold. Just compare the progress made in modern times with what was witnessed when the Gospel was preached even by apostolic lips. Some thoughtlessly speak as if the miracle of Pentecost had been frequently repeated through the early centuries. It was not so, even during the first. The highest estimate which we can possibly form of the number of professing Christians in the year 100 is not half a million, including children, and some authorities make it considerably less. But, during the last century, more than 3,000,000 have been rescued from heathenism by Protestant missions alone. The Lord is pleased to bless our poor, initial efforts far beyond what we had reason to expect—for very feeble and faltering have these efforts been; and His marvelous goodness ought to impel us to run henceforth the way of His commandments.

We are fully aware of the retort which is frequently made: "Yes, you have gained perhaps 3,000,000 from heathenism during the last century; but the heathen population of the world has been increased by a vastly greater number; and there are far more heathen now than there were a hundred years ago." True, but the Christian population of the world has been increasing too. *Proportionally* it seems to increase twice as fast as the heathen population; and by the end of the present century—that is, ten years hence—the Christian inhabitants will *actually* increase more rapidly than the heathen inhabitants. Of course, we may be told that merely nominal Christianity is of no value. But that is not true. Just compare the state of Europe with that of the heart of Africa! The last accounts, supplied by Stanley and Mackay, regarding interior Africa, are as horrible as the descriptions which Dante gives of hell. Europe is no paradise; but neither is it a pandemonium.

We are amazed at the erroneous conceptions as to the progress of missions existing in quarters that ought to be well informed. A few years ago a journal of high name asserted that the conversions to Mohammedanism in British India were about a hundred thousand annually. More recently an anonymous writer in one of our most influential magazines maintained that the conversions to Islam were

every year about 50,000, and that India was steadily becoming Mohammedan. It was of no use for missionaries to protest against these assertions; on such subjects they, good men, are supposed to be hopelessly prejudiced, and it is for able editors to put them right. But next comes Sir W. W. Hunter, whose knowledge of Indian statistics is unquestioned, and he informs us that, so far as statistics are available, the general population of India, in nine years, has increased 8 per cent., but the Christian population 30 per cent.; and that, taking Bengal as a sample, while the Mohammedans have increased 11 per cent. the Christians have increased 64 per cent. That particular error, then, is finally disposed of. So much as regards numbers; but what about character? No doubt there are black sheep in the flock. Missionaries are sometimes deceived by inquirers, and the children of converts in heathendom are very like young people in Christendom. Still, there has been generally—we suppose universally—a remarkable elevation of the Christian community in intelligence and character, and, as a consequence, it has risen and is rising in position. In India, government returns show that crime exists among native Christians only to one-fifth the degree which obtains among the Hindus. We believe the same thing is true of converts in China, Japan and Siam. It is remarkably true throughout the Dutch dominions in the islands of Eastern Asia, as we may have occasion to show a little farther on.

Let us now glance at the chief mission fields separately, beginning at the East:

JAPAN.—The progress in this empire during the last twenty years or so in which it has been possible to preach the Gospel in public, has been steady, and, as compared with that in other countries, even rapid. Recently, among the educated or half educated young men there have been manifestations of a feeling of dislike to foreigners; and probably the cry of "Japan for the Japanese" will wax louder and louder. The strong feeling of nationality will affect the missions and their ecclesiastical arrangements. Quite possibly foreign missionaries will be told, before ten years are come and gone, that their presence is no longer needed; and this not scornfully or bitterly, but from a conviction that Japanese Christians can manage their own affairs and evangelize their countrymen better than foreigners can. For our part, we respect their feeling; and though we desire no abrupt severance of existing ties, we trust to see, ere long, the great spectacle of a national church in Japan—self-supporting, self-governed and self-extending. We say a national *church*. The missionaries are laudably exerting themselves to reduce the number of ecclesiastical divisions among Christians. The Presbyterians have all united; they had almost coalesced with the Congregationalists, when a bar was unhappily interposed—from America, if we mistake not.

The Methodists wish to unite; and so do the Episcopalians and others. Excellent, so far; but the Japanese Christians long for one grand, national church; and they will have it if foreigners do not interfere. *Ex Oriente lux.* Very probably the problem of union, at which the churches of Europe and America are toiling, will receive its solution from the minds and hearts of more far-off Eastern Christians. That ought to humble the haughty West; but all of us, we trust, would heartily rejoice in the result. When we speak thus, we dream that there will be one grand united church holding the principles of the Reformation. The Roman and Greek churches will doubtless remain apart from this, and from each other, in Japan as in other places.

The new constitution of Japan gives full tolerance to Christianity, and the Gospel may now be preached over the length and breadth of the empire. Are the two old religions—Shintoism and Buddhism—likely soon to pass away? Some have answered yes; but we fear not. Shintoism is a vague, colorless creed, and one naturally leaps to the conclusion that it cannot long contend against the Gospel. But it is the old, ancestral faith; nearly all the vaunted glories of Japan are connected with it; and, probably, it will die slowly, as did the religion of Rome, even after Constantine's profession of Christianity. How difficult to forget the national traditions handed down for more than two thousand years; how difficult to throw off the religious ideas they embody! Buddhism is an alien faith, though in itself more definite than Shintoism; but it may not perhaps survive its rival. Confucianism has been the creed of many of the higher classes, and its worldly, cold philosophy may content them for a good while longer—all the more readily, because it can easily combine with the ancestral Shinto worship.

KOREA comes next—the “hermit nation,” as it used to be called; “the land of the morning calm,” as it calls itself. Korea had very little distinctive religion. Shintoism was little known; Buddhism was proscribed; Confucianism influenced only a few among the higher classes. Vague, confused superstition was all in all. But Korea happily has an easy alphabet, and multitudes, even of women, are able to read.

The beginnings of Protestant work in Korea are due to the Rev. John Ross, missionary of the (Scottish) United Presbyterian Church in Manchuria. He translated various portions of the Scriptures into Korean, from the year 1873 onwards. These were circulated in Northern Korea, and the result was truly remarkable—indeed, few things in mission history have been more so.* Then came the American Mission, in 1884, being begun by Dr. Allen, a medical missionary,

* See Report of Foreign Missions of (American) Presbyterian Church for 1890. In a spirit which does them much honor the Americans speak most warmly of the labors of the Scottish Mission, which preceded their own.

whose professional skill was greatly valued in the highest quarters. An Episcopal Methodist Mission has followed, and recently an Anglican one. Two laborers from the General Assembly of Victoria, in Australia, co-operate with the Presbyterian Mission. So far a marvelous blessing has rested on the work. The opening of Korea has been more sudden, and more complete, even than the opening of Japan.

CHINA.—In connection with China the eye first naturally fixes on the late Missionary Conference held at Shanghai. It was very large, very harmonious, very earnest and very hopeful. Of the arousing call to the Church of Christ to send China a thousand missionaries within the next five years we have already spoken. Especial stress was laid on the work of women. Dr. Williamson, since then, to the great loss of China, deceased, said that the permanent Christianization of China depends on the women, and that the women can be reached only by women. The conference did not take any narrow view of Christian work, and one of its solemn declarations was: "We hear a loud call to the Christian Church to supply Christian educationists for China." Lastly, it came to a most important resolution regarding the translation of the Scriptures into Chinese. Hitherto there have been rival versions, and interminable disputes as to the rendering of important words (even the name of God among them), and when the conference met, agreement on long-contested points seemed utterly hopeless. But the "great mountain" became "a plain," and satisfactory means were proposed for the preparation of versions in the high classical language, the colloquial Mandarin, and an intermediate dialect. In addition to these there is a considerable number of local dialects, and arrangements were entered into by which versions into these will be made, or, if already made, harmonized. Had the Shanghai Conference achieved nothing more than this, all the labor and expense connected with long journeyings and a session of more than a fortnight would have been richly repaid.

SIAM.—Buddhism is the established religion in Siam; but here, as elsewhere, the name veils a mass of childish superstitions. The chief mission here has been the American Presbyterian, which began its work in 1840. Its operations are carried on mainly in the northern part—Laos. Some twenty years ago there was a severe persecution of the Christians; but, for some years past, opposition on the part of the government has completely died away. Education and medical work receive decided encouragement from the king and the high officials. All the missionaries seem to be full of hope.

NETHERLANDS, INDIA.—The Dutch possessions in Eastern Asia are so called by the Hollanders, though they have no connection with Hindustan. (They are part of *India extra Gangem*.) Until of late the Dutch authorities discountenanced missions, if they did not

actively oppose them. To this day religion is at a low ebb among the Dutch inhabitants of Eastern Asia, and the clergy are often avowedly rationalistic. But the missions have done much faithful work, and the blessing from on high has rested on them. We give some remarkable figures in a note.* We understand that the opposition of the authorities to missions has entirely ceased. They admit that the native Christians are visibly superior to the heathen (including Mohammedans) in industry, cleanliness and morality. The owners of plantations in Java prefer native Christian laborers to all others. Let it be observed that, though the Mohammedans are zealous in proselytizing, yet the conversions from Islam to Christianity have been very numerous, especially of late.

INDIA.†—In this great field the battle between the Gospel and heathenism becomes hotter every day: "All reports of religious affairs are growing in urgency and interest."‡ The next Decennial Missionary Conference takes place two years hence, and the proceedings may be expected to be of absorbing interest.

There are vast diversities between different parts of India. Even the languages spoken amount, according to the census report, to 106, and some have reckoned as many as 132. The diversities among the inhabitants are astonishingly great. To use Lord Dufferin's words: "At one extremity you have the naked, savage hill-man, with his stone weapons, his head-hunting, his polyandrous habits, and his childish superstitions; and at the other extremity you have the Europeanized native gentleman, with his refinement and polish, his literary culture, his Western philosophy, and his advanced political ideas."

Even a lifetime barely suffices to supply a full, comprehensive idea of India. We are, therefore, continually in danger of drawing too general conclusions from particular facts. And hence come such conflicts of opinion as to the state of things in India. Some already tell us they can hear the wailing cry that "great Pan is dead";§ while others declare that, as yet, he has received no serious wound. We, therefore, entreat the friends who pay a cold-weather visit to India, and then rush home to proclaim the conclusions they have reached, to specify the part of the Indian Continent which they have studied and think they understand. On the other hand, we must request the men who knew India ten or fifteen years ago to remem-

* Christians in Java (1873)..... 5,673

" " (1889)..... 11,229

" in Sumatra (1873)..... 2,500

" " (1889)..... 12,000

" in all Dutch India (1873)..... 168,672

" " (1889)..... 250,000 = an increase of 66 per cent. nearly.

These figures are given by Inspektor Schreiber, of Barmen.

† Many of the principles we state regarding missions in India will apply to missions generally. ‡ Last report of British and Foreign Bible Society, p. 184. § Ibid, p. 185.

ber that change now proceeds rapidly, even in what used to be called the "unchanging East."

The accessions to the Church of Christ in India continue to be chiefly drawn, as heretofore, from the races generally called aboriginal—such as the Kols, Santals, Garos, Khasias, etc. (as in Burma from among the Karens). It was high time that missions should exert themselves in behalf of these tribes; for, ere long, they would certainly have been merged in the general Hindu population; the absorption was steadily going on. We lately noticed an assertion by a high Indian official to the effect that Hinduism is gaining rather than losing ground. Quite true, in a sense. Uncivilized races are influenced by the civilized races near them; their vague demon worship gives way before the more definite Hindu mythology, and their marriage and funeral rites fall gradually under the control of the Brahmans. Races that live apart escape this influence in a great degree; but those that have intercourse with the Hindus become more or less Hinduized. True, they are not received into the Hindu community—they are not taken into caste; they are, so to speak, tied on to the great mass, not ingrafted into it. Other races, such as the Dhers, of Gujarat, or the Mhars and Mangs, of Maharashtra, no longer live apart from the Hindus; they are attached to the villages—permitted, not indeed to live in them, but around or near them. Among such races the progress of the Gospel is not much slower than among the more sequestered aborigines.

It is cheering to watch the steady elevation of these hitherto down-trodden races. The Brahmans, of course, sneer. Often have we heard them say, "We are too wary to swallow your bait, and so you go to those wretched outcasts." In truth, the missionary goes to all; but the proud Brahmans, as a rule, despise the message; while, in many cases, the poor and despised do not. And the reception of the truth raises and refines; the very expression of the countenance is changed. Then, when the children of converts are carefully taught and trained—and that this should be done is a most pressing, sacred duty—they compete, on no unequal terms, even with the intellectual Brahmans.

Thus the wrongs of ages are gradually becoming redressed; a social fabric, based on a new foundation, is slowly rising; and, by and by, the Christians will be not only the men of light, but the men of leading, too.

Among the middle and higher classes the visible progress of the Gospel, as shown in the number of baptisms, is much slower than among the races we have just referred to. Hitherto it has been very difficult to reach these classes except through schools and colleges. This is still true of India generally; but there are already exceptions to the rule, especially in the largest cities. If evangelistic addresses

were attentively listened to only when delivered in English, one might fear that the language, more than the meaning, formed the attraction; but earnest appeals in the vernacular, when the speaker wields it with any power, are also becoming acceptable. The change is immensely important. Educational missionaries ascribe it to the influence of Christian education, and we think they are right in doing so.

Attacks on educational missions continue to be made, as they have been for fifty years; but we see no new argument advanced. We suppose they will be repeated; but the missionaries will patiently toil on—aye, no kind of mission work is so toilsome as theirs, and assuredly it is not from a love of ease they take to it—and while they heartily rejoice in the extension of all kinds of missionary effort, they cannot, in faithfulness, give up their own. Education, both lower and higher, has become a necessity in India. Who is to give it? Government is disposed to withdraw more and more from its higher institutions, and (in a spirit which does it much honor) is expressing its belief that only those in which religious instruction is given can meet the necessities of India. Are Protestant missionaries to abandon the work?

Hoc Ithacus velit, et magno mercentur Atridae. Nothing would delight the natives more; nothing would delight the Romanists more. The moulding of the higher thought of India would then be in the hands of these two classes. We hold that too much has been conceded already to the cry of “preaching, not teaching.” The Cathedral Mission College, in Calcutta, in connection with the Church Missionary Society, founded by Bishop Cotton, was given up in 1880, under the impression that there were needlessly many colleges in Calcutta; but the demand for higher education has greatly increased since then, and the missionaries of the Church Missionary Society regret the closing, and for this reason, among others, that they now cannot get into touch with the influential student class as they used to do when their college was in existence.

Some people talk of educational missions as if they were *merely* educational. Is there one such mission in all India? We believe not. People who criticise what they call “Dr. Duff’s system” should try to understand what that system was.

The fullest examination of this question with which we are acquainted is contained in the “Revised Special Report of the Foreign Missions Committee of the Church of Scotland on Educational Missions in India.” The document comprises 213 pages, and embodies the opinion of eighty-four persons, connected with various churches, who were deemed well qualified to pronounce an opinion on the important question proposed; and it shows that, after most patient and prolonged inquiry, the General Assembly of the Church resolved to maintain its educational efforts. The report deserves to be studied as a valuable repertory, not only of opinions, but of facts.

We read that when the apostle and his companions were tossed up and down in Adria, they "cast four anchors out of the stern and wished for the day." When some one rejoicingly pointed to the first streaks of dawn on the Eastern horizon, we wonder whether he received the chilling rebuke: "The dawn is nothing; we are waiting for the sunrise." But so speak many now. They do not believe in processes and preparations. They expect the sunrise immediately to follow midnight. Each of the higher religions of India covers as large an area as it did before; and many sorrowfully ask what impression, then, the Gospel is making on them. We reply that the Gospel never comes into real contact with heathenism without affecting it, and the influence exerted is in direct proportion to the completeness of the contact. The moral teachings of Christianity appeal to natural reason and conscience; they carry with them their own bright evidence, and are accepted without much delay. The deeper mysteries, such as the divinity and atoning sacrifice of Christ, are, it may be for a long time, vehemently opposed by many; nor need we wonder at this, seeing that "no man can call Jesus Lord but by the Holy Ghost." But when the Gospel is fully and faithfully proclaimed, it is never long proclaimed in vain. The truth is revealed to some; and these profess their faith, and, if need be, are prepared to suffer for it.

Now, in India, the higher religions are being shot through by the arrows of light; that is to say, the moral teachings—and much of the teaching regarding God contained in the Gospel is steadily penetrating the mind of heathenism. The professors of heathen religions may deny that they borrow from Christianity; they may not be aware that they do borrow, but that does not alter the fact. One of the most noteworthy proofs of what we now affirm is supplied by a statement lately made by the high priest of the chief division of the Bombay Zoroastrians, to the effect that the attributes ascribed in the Avesta to Ahuramazda are the same as the Old Testament ascribes to Jehovah. The statement is far from correct; but the high priest honestly believed what he so strongly affirmed. The wish was father to the thought.

We need hardly dwell longer on this. Every student of church history will see in it only a repetition of what occurred during the first three centuries. Heathenism was then compelled by the presence of the Gospel to remodel itself. "Reformed heathenism adopted features borrowed from Christianity, and even grew to be an imitation of it."* It thought to save itself by so doing. But by and by, as the lamented Liddon expressed it: "Conversions came with a rush."

Our readers must have been surprised to hear of the late sugges-

* Uhlhorn "Conflict of Christianity with Heathenism," Bk. II., ch. 3.

tion, made by at least one man of influence, that the Bible be added to the Hindu sacred books. A very natural proposal, in the mouth of one who recognizes the steady onward march of Christianity, and would fain come to terms with it before it is too late. But the progress of the truth is still more fully proved by the alarm that is so widely professed and the vehement efforts to oppose it—Hindu tracts, Hindu preachers—these are now sent forth in great numbers; and the Gospel is mercilessly attacked. The large society called the “Arya Samaj,” gives in to Christianity so far that it surrenders polytheism, idol-worship, caste, and child-marriage, and permits the re-marriage of widows. It falls back on the Vedas as the sole authoritative scriptures, and, by torturing Sanskrit terms, it finds Christian and modern ideas in them. It is especially afraid of Christian schools. Its propagandism is zealous and increasing. “If we continue to sleep,” it cries, “our temples will soon be Christian churches.”

But it is in vain that the Arya Samaj has abandoned three-fourths of Hinduism in order to save the remainder. Christianity is, so to speak, in the air.* It affects all the religious thinking of India; and its influence is seen in the remarkable attempts at reform which are happily becoming so frequent. People may call these only social reforms; but in India what is social is also religious. The Rajputana chiefs, bolder than the British Government, have limited marriage expenses and fixed the minimum marriage age for men at 18, and for women at 14. This is a stupendous change; and it involves stupendous consequences. The persistent efforts to encourage the re-marriage of widows; the refusal of the barbers of Bombay to shave the heads of widows; the formation of a social reform association, which held its third annual meeting in December, 1889, where it was noted with interest that several Hindu ladies were present; these and similar movements are, to any one that knows the people of India, full of interest and promise; and, we repeat, that they are traceable, directly or indirectly, to the influence of Christianity. We spoke above of ideas changing; but there is also, though to a less extent, a change of institutions.

We have been speaking of Hindus. But the Mohammedans in India are also moving. Their antipathy to Western education is considerably mitigated. That enlightened man, Sir Synd Ahmad, tells us that his college at Alighar is flourishing. If so, Moslem bigotry is proportionally declining.† Meantime, the uneducated Mohammedans—note especially what has happened in the north at Peshawur—

* Since this was written, we find the same expression quoted in the Church Missionary Society Report. p. 172.

† A high Indian official, Sir Auckland Colvin, has said: “An Alighar college man has become synonymous with a man of liberal ideas, advanced education and independent character.” We have seen this college. We have observed that its alumni are Mohammedan in little more than name.

are as greatly terrified at the progress of Christianity as is the Arya Samaj among the Hindus. Zenana mission teachers are objects of especial dread to Mohammedans, as well as to Hindus. Let our sisters thankfully and strenuously persevere; their work is telling greatly.

[*To be continued.*]

THE Church of God cripples all her mission boards and mission work by a selfish withholding of money for the Lord's cause, and then wonders at the slow progress of missions in fields where retrenchment makes all advance impossible. This absurd contradiction reminds us of the wars of Arminius (Hermann), Prince of Cherusci (16 B. C.—16 A. D.) The Germans bored holes in the tongues of the Roman lawyers and judges, and then said, "*Now, rattle away!*"

ONE of the McAll workers in Paris was very much affected at finding a poor working woman, already in a dying condition, who had strayed into one of the *salles* and there for the first time heard of Christ as the Good Shepherd of souls. She was trying to recall and put together in an intelligible shape the few hints she had picked up at that meeting, mere fragments of gospel truth, and when she found one at her bedside who could give her the whole truth about this great Saviour her joy was so great that she forgot even the agonies of dying! And yet there are literally millions of souls in France hungering for just such a Gospel.

MATERIALISM, like other forms of infidelity, has a basis of *insincerity*. At a meeting in Liverpool an evangelist publicly said: "I do not believe there is an honest man in the world who really believes that we are all simply matter and go out of existence at death. If there is a real materialist in this audience I would like to see him." A man rose up and shouted: "*Well, here is one.*" "Come up here," said the evangelist, "I want all these people to see a man whose mother died like a dog, and that was the end of her." "You are a liar," shouted the man, "she was one of the best women that ever lived, and *she's in heaven to-day!*" The fellow was fairly caught in his own trap. He quite forgot for the moment his own creed!

THE efforts of churches which are not evangelical and which lack all true missionary spirit to found mission enterprises, simply to appear aggressive and seem abreast of other professed believers—in other words, to save themselves the humiliation of a significant contrast—have always ended in disastrous failure. Often, instead of Christianizing the heathen, they themselves become heathenized. Those impulsive spurts in the direction of missions remind us of a significant phrase in the psalms, in which, referring to the triumphant passage of Israel over the Red Sea, the sacred writer adds, "*which the Egyptians, assaying to do, were drowned!*"

A CONDENSED SKETCH OF THE MISSION OF THE AMERICAN BOARD IN NORTH CHINA.

HENRY BLODGETT, D.D.

The history of the North China Mission is closely connected with that of the Shanghai Mission, and through that with the history of the Canton Mission, the first of the American Board, and of the American churches in China.

Mr. Bridgman, the first American missionary to China, arrived in Canton in the year 1830, twenty-three years after Dr. Morrison, the first Protestant missionary to this empire. In 1847 Mr. Bridgman went to Shanghai as a delegate of his missionary brethren to assist in the translation of the Bible. This resulted in his permanent residence in that city, where he died in the year 1861. The translation made by Messrs. Bridgman and Culbertson into the written language of China is still in use, while the twenty volumes of the Chinese Repository, edited by Dr. Bridgman, remain as an invaluable thesaurus of matters relating to China and the far East.

In the year 1854 Messrs. Aitchison and Blodgett were sent out by the Board to join Dr. Bridgman at Shanghai, thus forming the Shanghai Mission. Mr. Macy joined the mission in 1858, making the fourth ordained missionary.

During the years in which the mission was continued at Shanghai, Dr. Bridgman was engaged in translating, also taking the pastoral care of the church connected with the boarding-school of girls, under the charge of Mrs. Bridgman. The three younger members of the mission were engaged in the usual work of teaching and preaching, as they were able, both in the city and the outlying country.

The rule established soon after the opening of the "Five Ports," of twenty-four hours absence only, from one of the ports, was soon broken at Shanghai, and before long became a dead letter. Missionaries made frequent tours into the interior. In the autumn of 1858 Messrs. Aitchison and Burdon (now Bishop Burdon of Hong-Kong), after many journeys in the country together, took up their residence at Ping Hoo, a city of 100,000 inhabitants, seventy miles southwest of Shanghai. Here Mr. Aitchison remained for the winter, but returned at length to Shanghai in hope of commencing a mission in the north of China.

Such a movement seemed very desirable both to the Board, and to the members of the mission. Shanghai being the northernmost of the five ports then opened, various European and American Societies had designated their missionaries to this city, so that, before the opening of China in 1860, more than thirty laborers, representing as many as ten or eleven bodies of Christians in different countries were congregated there waiting for restrictions to be removed as a signal for advance to all parts of China.

The year 1859 was one of sore trial to the Shanghai Mission. Mr. Macy died in April; Mr. Aitchison accepted in June a place offered him in the American Embassy, then about to proceed to Peking, in the hope that it might result in fixing his residence in the Northern Capital. He had only been eight days in Peking when he was taken ill, and after eleven days of suffering, died August 15th *en route* to the seaboard. He was buried in the Gulf of Chihli. In the autumn of the same year Mrs. Blodget was compelled by failure of health to return to the United States.

In the following spring, 1860, Mr. Blodget for a like reason was forced to quit Shanghai. He went first to Japan, and, after two months at Kanagawa, embarked on a British transport, bound for Taku to join the fleet about to rendezvous at that place. The ship arrived at her destination August 19th, just one year from the time, when, near the same spot, Mr. Aitchison was lowered to his watery grave.

A few days after her arrival the Taku Forts were taken, and in a short time all North China was open to the missionary and the merchant. Tientsin became an *entrepot* of foreign trade, and Peking the place of residence of the ministers of the various treaty powers of the West.

Early in September, of this year, Mr. Blodget landed in Taku, and on the 8th of November took up his residence in the city of Tientsin, being at that time and during the following winter the only Protestant missionary in this newly opened province.

The city was then garrisoned by the allied English and French forces. A lodgment was readily obtained in the barracks of the British soldiers, and Christian work was commenced at once, both among the soldiers and the thronging multitudes of Chinese, who received with great friendliness the newly arrived missionary.

In April of the following year, 1861, Mr. Blodget had the happiness of welcoming to this field the Rev. J. Innocent, of the English Methodist Mission, and in May the Rev. J. Edkins (now Dr. Edkins), of the London Mission.

A journey to Peking in the month of May showed how entirely the country was open to travel, and to Christian effort; nor was any objection offered to passing about freely within the walls of the capital, even to those in no way connected with the legations.

During this month a chapel and houses for residence were rented within the city of Tientsin, and the Sabbath services were removed from the temple court, in which they had been held, to this place. Blind Chang, the first convert, was baptized in June, 1861. He was a weak man in humble life, but there is hope that he died a Christian.

Several journeys were undertaken, in this and the following year, for the exploration of this new field, as also for direct missionary effort. These journeys extended to Teh-chen, in Shantung, on the

South; to Pao Ting-fu, the capital of Chihli; to Tai Yuan-fu, Ta T'ung-fu, in Shansi; to Chang Chia K'eu (or Kalgan), on the Northwest; also to T'ung Cheu and other cities east of Peking.

The Rev. J. Doolittle, of Fuhchau, spent the winter of 1862 and 1863 in Tientsin assisting in the work of the mission. Mr. Blodget spent the greater part of the winter in Peking, but returned to Tientsin in view of the departure of Mr. Doolittle for Fuhchau. The mission was reinforced in 1863 by the arrival of the Rev. C. A. Stanley in March, and the Rev. L. D. Chapin in May. They took up their residence within the city walls, in houses which had been purchased the previous autumn through the aid of the late Dr. S. W. Williams. Subsequently, on the ground of health, the residence of the missionaries was changed to the settlement, southeast of the city.

The principal labors of the missionaries have been in preaching the Gospel, and in the distribution of Christian books, both in the city and in the country. A day-school of boys has generally been maintained, and at times a few boarders have been taken in and cared for. The project of a higher institution of learning at Tientsin, in which the English language should be taught, has often been before the mission, and has met with much favor.

The work of this station received a great impulse in the years following the famine of 1877. At that time the missionaries, furnished with funds to the amount of \$10,000, more or less, by the liberality of Christian nations, threw themselves unreservedly into the work of famine relief, in which they were assisted also by members of the station at T'ungcheu. Their principal labors were in the region of P'ang Chuang, the central place of their work in Shantung. Multitudes of the starving people were relieved in their distress. In this and the following years the missionaries found open doors and open hearts to the preaching of the Gospel. Several hundreds turned to the Saviour. The church was greatly enlarged, and a new station at P'ang Chuang was the result. The life of Mr. Smith, at one time greatly endangered by famine fever, was spared, and his labors are continued at this new station.

The importance of Tientsin as the port of entrance, not only for Northern and Western Shantung, but also for Northern Ho Nan, for Shansi, Chihli, and inner Mongolia cannot be overestimated.

The station at Peking was formed in 1864. Though frequent visits had been made to this city by Mr. Blodget since May, 1861, it was not until February, 1864, that he took up his permanent residence here. Through the timely assistance of Dr. Williams, the present mission premises were purchased in March, and a chapel was opened in one of the rear buildings almost immediately for public preaching. This was a new departure for Peking, and one which attracted crowds of curious listeners.

The premises had been purchased from the Chinese for the Society for the Propagation of the Gospel; but that Society, being cramped by its own laws, was unable to take them over, and allowed this advantageous location to pass into the hands of the American Board.

On July 1st, Mrs. Bridgman arrived in Peking, having left New York when only partially recovered from a dangerous accident, and narrowly escaped the Alabama on the way. Mrs. Bridgman at once set herself to establish a girls' boarding-school, which has been continued ever since that time, and is now known as the "Bridgman School." She also gave to the Board the entire sum which had been expended for houses, lands and school buildings, amounting to not less than \$5,000. In 1868 she left Peking, broken down in health, and spent the remainder of her days in Shanghai, where she died, in 1871. While in Shanghai, though in feeble health, she laid the foundations of a boarding-school for girls, and a dispensary, which, by her will, have passed into the hands of the Woman's Union Mission of New York.

The mission force in Peking was increased in November, 1864, by the arrival of the Rev. J. T. Gulick and Mrs. Gulick; and again, in August, 1865, by the arrival of the Rev. C. Goodrich and Mrs. Goodrich. A month before their arrival, in the early part of July, Mr. and Mrs. Gulick left Peking for Kalgan, to open a mission station in that city. The next reinforcement was by the coming of Mr. and Mrs. P. R. Hunt and Miss M. H. Porter, in 1868.

Miss Porter very soon took charge of the Bridgman School; Miss Chapin joined her in 1872. Under the efficient management of these ladies, and of Miss Haven, who arrived in 1879, this school has maintained a high character, and has been of the greatest service in training up young women suitable for wives for the native helpers, able also to take some part in Christian work. This school has formed the nucleus for efforts for women, both in the city and in the country.

Mr. Hunt after twenty-seven years of service in India, came to Peking with the enthusiasm of youth to establish a mission press, and also to take charge of the financial affairs of the Mission. The press he established in 1869. It was at the time, and still remains, the only press of Protestant missions in North China. The money used for this purpose was supplied by the indemnity fund received from the Chinese Government after the burning of the mission press in Canton in 1858, and was originally given to the Board by the Bleeker Street Church, in New York, for the establishment of that press. Mr. Hunt was a skillful printer. Work done by him was well done, whether in the establishment of the press, or in printing the books which issued from it.

During the nineteen years in which Mr. Hunt and Mr. Noble, who succeeded him, had charge of the press, there were printed on it, for

the American Bible Society, the version of the New Testament, in Mandarin, prepared by the Peking Committee, that of the Old Testament, also in the Mandarin, prepared by Bishop Schereschewsky, the Psalms and various portions of the New Testament; for the Russian Ecclesiastical Mission, the four Gospels, with notes on the same; for the Church Mission Society, the book of Common Prayer; a series of Sabbath-school lesson papers and other works, for the North China Tract Society; a treatise on theology by Mr. Sheffield; several editions of a hymn book by Messrs. Blodget and Goodrich; a geography by Rev. L. D. Chapin; a smaller work on geography by Rev. L. W. Pilcher; a treatise on physiology by Dr. Porter; tracts and books by Miss M. H. Porter and Miss M. E. Andrews, and, in addition, a considerable list of tracts and books not here enumerated. From the first this press has done a select work for local convenience—rather a large work for distant parts of China.

In commencing chapel preaching in Peking Mr. Blodget was assisted by the late Rev. W. C. Burns, whose memory is still fragrant in the minds of some who heard the Gospel at that time. Subsequently Messrs. Goodrich, Holcombe and Roberts, each during the time of his connection with this station, labored in evangelistic work, both in the city and in the country. These are now succeeded by Messrs. Ament and Aiken. A good degree of success has attended these efforts, and frequent accessions in the city and at the country stations indicate a constant growth in the membership of the church.

The boys' boarding-school in this station was discontinued in 1869. Two day-schools for boys have usually been maintained in the city, and at present there is one day-school in the country. There is also a day-school for girls in the city.

Perhaps there is no large city in Europe, or even in the whole world, more open to every sort of evangelistic and educational labor, and to all the eleemosynary institutions of the Christian church than is Peking at the present time.

The Kalgan station was opened by Rev. and Mrs. J. T. Gulick in the summer of 1865. Great difficulties were encountered in the early days of this station in renting houses and procuring suitable places for mission work. In the end unwearied patience, combined with great skill and prudence and unbounded charity in caring for the sick and needy, secured the desired result.

This station was reinforced in 1867 by the arrival of Mr. and Mrs. Williams, in 1868 of Mr. Thompson, in 1870 of Miss Diamant, and subsequently, after Mr. and Mrs. Gulick had left for Japan, by Mr. and Mrs. Sprague, and Mr. and Mrs. Roberts and Miss Dr. Murdock.

Healing the sick and a boys' day-school were from the first carried on jointly with evangelistic work at this station. After the coming of Dr. Murdock, a hospital and a dispensary, including an opium re-

fuge, were opened. A girls' boarding-school was established by Mrs. Williams, which is now under the charge of Miss Diamant. The buildings for the school were erected largely by funds contributed by one of the mission families.

The Yu Cheu Valley, seventy miles southwest of Kalgan, has hitherto been the most fruitful part of this field, and in the city of Yu Cheu it is now proposed to establish a new station. Kalgan and Yu Cheu are solely in the charge of missionaries of the American Board. Other societies are not likely to enter this field.

Kalgan is located at a pass in the great wall. It has an outlook upon the rolling pasture lands of Mongolia. The roving Mongols are often seen in the streets of the city, and pass through in numbers on their way to Peking, or in their pilgrimages to Wu T'ai in Shansi. The missionaries have often proposed labor for these sons of the desert, and something has been done among them. One convert to the Christian faith has been baptized in Kalgan. It has been suggested that one missionary should devote himself to this work.

The station at T'ungcho was opened by the Rev. L. D. Chapin in 1867. No serious difficulty was experienced in securing residences. The people in T'ungcho have from the first been friendly to the missionaries. The station was reinforced in 1868 by the arrival of Miss Andrews, and in 1869 of Mr. and Mrs. Sheffield; Miss Evans reached T'ungcho in 1872; Mr. and Mrs. Goodrich, after their return from the United States in 1872 spent a year at Yu Cheu, and thence removed the following year to T'ungcho. Dr. Holbrook arrived in 1881, Mr. and Mrs. Beach in 1883, Dr. and Mrs. Ingram in 1887, and Miss Miner in 1888.

The boarding-school for boys, early established by Mr. Chapin, has been enlarged, and expanded by the efforts of Mr. Sheffield and others, so that it has now become the Mission High School. To this pupils are sent from all the stations of the mission to go through with a thorough course of study, in the hope that many of them will enter the Christian ministry, and that all will become helpful in one way or another to the cause of Christ.

The course of study embraces a thorough knowledge of the Chinese classics, learning to compose in the written language, a familiar acquaintance with the Bible, including the study of Bible history and geography, and the committing to memory of quite a number of the books of the New Testament, also some of the more important branches of general knowledge and Western science, such as geography, mental and written arithmetic, algebra, geometry, chemistry, mechanics, physiology, geology and astronomy. It is designed to extend the course and introduce higher branches as fast as the needs of the school and the circumstances of the mission make it expedient. The high school is to become the college.

Connected with this high school is the theological seminary of the mission, designed for those who are preparing to enter the ministry. Here the various departments of exegesis, systematic theology, church history, sacred rhetoric and the pastoral charge are attended to, so far as the attainments of the students and the circumstances of the case will allow. A great and an increasing amount of medical work has been done at this station from the first.

Through the energetic labors of Dr. Holbrook a hospital and dispensary were opened, the work in which is now vigorously carried forward by Dr. Ingram. Dispensaries are also opened at two country stations not remote from T'ungcho. It is proposed that medical instruction shall be given to some of the students at this station.

General evangelization, both in the city and, to some extent, in the country, has been carried forward at this station, in connection with the work of teaching, with hopeful results.

T'ungcho is the port of Peking, twelve miles distant from that city, with which it is soon to be connected by rail. Its accessibility by water and its abundant accommodations have made it to be chosen as the place for the annual gatherings of the mission.

The station at Pao Ting fu was opened by Mr. Pierson in 1873. At no other place has so great difficulty been experienced in obtaining suitable residences for mission families. For more than a year Mr. Pierson lived in a Chinese inn, and until the present time he has occupied rented houses in a crowded part of the city. It is only within two years that the desired plot of ground has been purchased, in the southern suburb, upon which buildings have been erected to accommodate one or two families. Happily there has been no collision with the authorities or with the people. By uniform kindness and prudent management all causes of offense have been avoided.

Here, as in Kalgan and T'ungcho, medical aid, though administered by unprofessional hands, has from the first been a most potent agency in removing prejudice and opening the hearts of the Chinese. After the arrival of Dr. Peck, in 1880, this branch of the work fell to his care. Large numbers of patients flocked to his hospital and dispensary from the city and the surrounding region of country. Under the care of Dr. Merritt, who arrived in 1886, this useful work is still continued.

A school for boys, and one also for girls, in each of which there have been some boarding pupils, have been maintained at this station. Work for women has been carried forward by Mrs. Pierson and Miss Pierson. Colporteurs under the direction of Mr. Pierson have labored extensively in all that part of the province.

Pao Ting fu, as being the provincial capital, is a place of much political importance. Its situation at the head of river navigation renders it a commercial emporium for grain, salt and various kinds of

merchandise. All missionaries for Shansi pass through Pao Ting fu. This is the highway for officials passing from the capital to the southwestern provinces of the empire. The place is well chosen as an important and convenient centre for missionary labor.

The station at P'ang Chuang was the outgrowth of the work at Tientsin. Mr. Hou, a man whose name is held in loving remembrance by the Christians of that region, heard the Gospel in P'ang Chuang from a native helper, and went himself to Tientsin to learn more of this new way. In the Gospel he found the truth for which he had elsewhere sought in vain, and was baptized in 1872.* "Within a few years he became himself a helper, his house the headquarters of the missionaries at every visit, as well as the centre of the famine relief work, and his village was afterwards chosen as the residence of missionaries designated to the Shantung station of the American Board. From the year 1872 the work in this region gradually expanded until, at the end of 1877, the annual additions brought the membership up to forty-three, representing twelve different villages." Then followed the long to be remembered famine of 1877, and the famine relief, and the subsequent enlargement of the church, in view of which the mission resolved, in 1880, to open a new station at P'ang Chuang.

It has been usual in China, in all the missions, to locate missionaries in large and important towns and cities. P'ang Chuang is almost, if not quite, the only case of a mission station established in a rural district quite away from any city or great mart of trade. Yet the missionaries here have a great work on their hands. They are in the midst of a very populous region of country, so that within a radius of six miles there are approximately 150 villages and hamlets, containing 60,000 inhabitants. In more than sixty of these villages they already have church members, and the lines of their efforts are constantly reaching out into the outlying villages, towns and cities which are not distant from their central station.

The fact is, moreover, to be remembered, in considering the location of this station, that in China the reverse is true of that which took place in the Roman Empire. There the villagers, or *pagani*, were the last to embrace the Christian faith. In China they are the first.

The greatest success of Christian missions in China have been thus far among the country people. Not only are they more simple-minded, but they have also less to fear in becoming Christians from loss of wealth or position, or of the means of earning their daily bread. The most independent man in China is the small farmer, who owns a few acres of land, and by daily toil earns his daily bread.

After some delay in the purchase of land and erecting houses, and

* "Sketches of a Country Parish," by Rev. A. H. Smith.

further delay, occasioned by the opposition of a recusant magistrate, happily overcome by the friendly aid of the United States officials, the missionaries took up their abode in P'ang Chuang, in 1882, with a most cordial reception, and lively demonstrations of affection and gratitude on the part of the people. These kindly feelings have continued, for the most part until the present time.

The labors of this station at the present time are the oversight and instruction of the native helpers, the care of the churches and day-schools, teaching the scriptures to men and women, and the wider range of evangelistic work. There is daily preaching to the dispensary patients, and regular preaching both at the central station and at the six outstations.

The medical work begun by Dr. Porter, and now carried forward by Dr. Peck, has been as in other parts of China, of the greatest value to the Christian name. The hospital, established largely through a gift of the late Dr. Williams, bears the name of this early missionary of the Board, and devoted friend of the Chinese. Its fame has extended to regions far and near, and brings to the village of P'ang Chuang patients from all grades of society, some of whom have come hundreds of miles, and even from other provinces, to be healed of their diseases.

A commodious and tasteful chapel has been erected at this central station wholly by the offerings of members of the church, and of other churches in the mission without any assistance from the funds of the Board. Some of the outstations, stimulated by this example, are now moving in the same direction.

The field of labor set before the missionaries at P'ang Chuang is immense. Fifteen miles north is the city of Têh Chen, with its surrounding towns and villages. The southern part of the province of Chihli, the northwestern part of Shantung, and the northern part of Ho-nan, all densely populated and covered with walled cities, towns, villages and hamlets, are easily accessible from this central station, and all invite the labors of Christian missions.

One step forward into this unoccupied region was taken in 1886, by the occupation of Lin Ching, a Department city forty miles southwest of P'ang Chuang, by the Rev. F. M. Chapin. The following year premises were purchased for mission residences, and, in 1888, Messrs. Chapin and Perkins removed their families to this new station. A kindly reception to the missionaries has been given by the people. The medical work of Mr. Atwood, who labored at this station for a time, and later by Mr. and Mrs. Perkins, has been, as elsewhere, most helpful to the evangelistic work. Should the day ever come when the Chinese are as eager for the Gospel as they now are for the medicines of the foreign physician, the conversion of the Chinese will be at hand.

The mission in North China is of recent origin, but it has been abundantly blessed of God. After more than thirty years of labor in Canton the American Board had but one station and several tens of converts. This was in the early stages of the China missions. In North China the Lord has given us in twenty-eight years five stations in the most important cities of Chihli, two stations in the western part of Shantung, and in these seven stations more than 1,000 converts. The work laid upon the mission is great. The encouragements to its performance are also great. The outlook for the future is full of promise. If the mission and its supporters go forward in humble trust in the ever present Saviour and in patient endurance of labor and trial, they will have the honor of being used by God, with other branches of His Church, to establish the Kingdom of Christ in these populous and powerful regions of China, into which in His providence they were the first among Protestant missions to enter.

A PRIEST, finding a young Irish lad in his parish in possession of a Bible, attempted to take it from him on the plea that it was the prerogative of the spiritual father to feed his spiritual babes with "the sincere milk of the Word." "Your riverence," replied the lad, "I would rather *kape the cow* myself."

A CLERICAL wag says that where denominational and sectarian feeling gets the upper hand in a community, even the church bells become intolerant and get a sectarian twang in the ears of the people. The Presbyterian bell seems to peal out, "Or-tho-dox-y—ortho-dox-y!" the Episcopalian, "Con-fir-ma-tion—confirmation!" the Methodist, "Come to the al-tar—come to the altar!" the Congregationalist, "Inde-pend-ence—independence!" and the Baptist, "Want to be dipped—want to be dipped!"

THE Island of Sumbawa (Sunda series) has the Tomboro volcano on the north side. In 1815 was a terrific convulsion lasting over three months. The sound was heard 1,000 miles off at Sumatra; the sky was dark with ashes at Java, and the sea covered with them to a depth of two feet for many miles. Awful whirlwinds swept over the land and sea, and out of 12,000 persons only 26 survived.

And yet, even such distress and desolation imperfectly represents, as in a figure, the awful destruction carried to body and soul by the prevalence of heathenism and paganism. Vice is deified and cruelty enthroned. Read Alexander Mackay's just-published memoirs, and get a glimpse of the atrocious cruelties of heathenism. It reminds us of Java's *Valley of Death*, half a mile in circuit, where the prevalence of carbonic acid gas makes impossible the survival of either animal or plant life. The *Museo Borbonico*, at Naples, suggests that Pompeii lay in such a valley.

BUDDHISM AND CHRISTIANITY—A CRUSADE WHICH MUST BE MET.

BY F. F. ELLINWOOD, D.D.

On the 9th of November *The New York Herald* published an article of four columns and a half, over the signature of Baron Haddon Hickey, a professed Buddhist and missionary chosen to promulgate Buddhist doctrines in the United States. To an interviewer of another paper Baron Hickey has expressed the belief that America is a peculiarly favorable field for the spread of Oriental doctrines.

The design of the article referred to, which was plausible and rather ably written, was to prove that the history and doctrines of the early Christianity were largely borrowed from Buddhist sources. A reply which was sent to *The Herald* was refused admission to its columns, but inasmuch as this crusade is being waged in all parts of the United States where it ought to be met by the defenders of the Christian faith, that reply is herewith given in the columns of *THE MISSIONARY REVIEW*. While well-established Christians and friends of missions are not to be disturbed by such assailments as those of Baron Hickey, it is to be remembered that there is a vast borderland lying between the Christian church and the infidel associations of the country, and that it embraces millions of people, especially of the young, and so long as our weapons of defense are so numerous and so potential, it is not wise to leave this broad, neutral territory to the mercy of the enemy. The fact that many of the most influential and extensively circulated of our secular papers discriminate in favor of skepticism and irreligion, as being more sensational, renders it all the more necessary that the Christian church should be alert, and that through every legitimate avenue, the clear and convincing truth of Christianity should be as widely circulated as are the manifold errors of our time.

The assumption that Christ became a follower of Buddha is not new. There lies before me, a *Buddhist Catechism*, by Subhadra, which makes the same allegation. It declares that "the fundamental tenets and the personal character of the founder of Christianity are of Buddhist origin"; that "Jesus was an Arahant and attained Nirvana." Haddon Hickey goes farther and calls him the Maitreyeh whom Buddha predicted. There are a few truths mingled with Baron Hickey's statements which should be distinguished from his erroneous conclusions. It is true that a limited intercourse was established between India and Greece by the conquests of Alexander, 327 B.C. A few references to Indian customs are found in Strabo, Arrian and Pliny, but it is the wildest assumption to claim that an influence which was so faint even in the great commercial marts, reached and moulded the peasant population of a Judean village, or that the influence was distinctively Buddhistic.

Again it is true that asceticism prevailed throughout the East; but that the fasting of Christ was borrowed from Buddhism is absurd. Moses fasted forty days in Sinai centuries before Buddha was born. Besides, Indian asceticism belonged to Brahmanism and not to the Buddha. It was, indeed, practised by the Essenes, as it was also by the ancient Druids, the Peruvians, the Mexicans, and even the Hot-tentots. Among the Jews there was an ascetic school of prophets at Gilgal centuries before Buddha's time.

The field of controversy on which Baron Hickey draws his sword has been fought over for the last hundred years, and the parallels which he presents have been exploded over and over again. A century ago Lieutenant Wilford espoused the theory that the entire civilization of Egypt, Palestine, Greece and Rome, including Christianity, had come from India. He importuned the pundits to search for manuscripts, and for a consideration they met the demand. He filled the magazines of Europe with his discoveries. But at last he was constrained to confess publicly that he had been the dupe of Brahman fraud.

A Frenchman by the name of Jacolliot has made a similar attempt in our own time, aiming to show that the life of Christ was a plagiarism upon the story of the Hindu Krishna. He, too, collected manuscripts and translated them; but Professor Max Müller has honey-combed his pompous displays of Oriental learning, and remanded him to the same category of dupes with Lieutenant Wilford. In volume V. of "*Chips from a German Workshop*," he says: "Much of the so-called Sanskrit is not Sanskrit at all, and Jacolliot's ancient Vedic quotations are not Vedic and not ancient; they simply belong to the last half of the nineteenth century."

Ages ago Porphyry adopted the same tactics, alleging that many things in the life of Christ had been anticipated by Pythagoras; and Julia Domna, wife of Severus, prompted Philostratus to work up a life of Apollonius of Tyana, which should match the history of Christ. (Uhlhorn's "*Conflict*," etc.) The very latest charge of plagiarism against Christianity has recently been made by the Aryas of India, who allege that the Westminster catechism has stolen its doctrinal statements from them.

Baron Hickey leaves us a little in doubt as to whether the copying from Buddha is charged upon Christ and his immediate disciples or upon the "creed-mongers of Alexandria" at a later day, or whether all were concerned in the fraud. He thinks that there is no doubt that Christ studied Buddhism and became a disciple, and that Buddhist influence widely prevailed in Palestine. This implies that the Gospel history was in the outset strongly colored by the Buddhist narrative, and that Christ Himself adapted the events of His life to the Buddhist story. The emphasis, however, is put upon the plagi-

arism of the Alexandrine "creed-mongers." In replying as briefly as possible to Baron Hickey, I shall endeavor to cover all these implications :

In strong contrast with these cheap assertions of Alexandrine corruption and plagiarism is the frank admission of such keen critics as Renan, Weiss, Volkmar, Schenkeland Hitzig, that the Gospel story as we have it was written during a generation in which some of the companions of Jesus still lived. Renan says of Mark's Gospel that "it is full of minute observations, coming, doubtless, from an eye-witness," and he asserts that Matthew, Mark and Luke were written "in substantially their present form by the men whose names they bear." These Gospels were the work of men who knew Jesus; Matthew was one of the twelve; John, in his Epistle, speaks of himself as an eye-witness. They were written in a historic age and were open to challenge. They were nowhere contradicted in contemporary history; they fit their environment and their age.

How is it with the authenticity of Buddhist literature? Oldenberg says: "For the *when* of things men of India have never had a proper organ;" and Max Muller declares to the same effect that "the idea of a faithful, literal translation seems altogether foreign to Oriental minds." He also informs us that there is not a single manuscript relating to Buddhism which is a thousand years old, and scarcely one that can claim five hundred years. For centuries after Gautama's time nothing was written; all was transmitted by word of mouth. Buddhists themselves say that Pali canonical texts were written about 88 B.C.

Any fair comparison of the two histories should confine itself to the writings which are regarded as canonical and whose dates can be fixed. No more importance should be attached to the later Buddhist legends than to the "Apocryphal Gospels," or to the absurd "Christian Legends," which appeared in the middle ages. The Buddhist canon was adopted by the council of Patna, 242 B.C. The legends which Baron Hickey compares with the canonical story of Christ are not included in that canon, or, at most, very few of them. They are drawn from certain poetical books written much later, and holding about the same relation to the Buddhist canon that the "Paradise Lost" and "Paradise Regained," of Milton, bear to the Scriptures of the Old and New Testaments. Who would think of quoting "Paradise Lost" in any sober comparison of Biblical truth with the teachings of other religions?

Even the canonical literature, that which is supposed to contain the true history and teachings of Buddha, is far from authoritative, owing to the acknowledged habit—acknowledged even by the author of the Dhammapada—of adding commentaries, notes, etc., to original teachings. Not only was this common among Buddhist writers, but

even more surprising liberties were taken with the narrative. For example, the legend describing Buddha's leave-taking of his harem is clearly borrowed from an earlier story of Yasa, a wealthy young householder of Benares, who, becoming disgusted with his harem, left his sleeping dancing girls, and fled to the Buddha for instruction. Davids and Oldenberg, in translating this legend from the "*Mahavagga*," say, in a note: "A well-known incident in the life of Buddha has evidently been shaped after the model of this story," and they declare that "*nowhere in the Pali Pitakas is this scene of Buddha's leave-taking mentioned.*"

As another evidence of the way in which fact and fiction have been mixed and manipulated for a purpose, one of the legends, which has often been presented as a parallel to the story of Christ, represents the Buddha as repelling the temptation of Mara by quoting texts of "scripture," and the scripture referred to was the Dhammapada. The blunder here is amusing; first, because the Dhammapada was compiled hundreds of years after Buddha's time, and second, there were no "scriptures" in Buddha's time, for nothing was written till two or three centuries later; and third, Buddha is made to quote his own subsequent teachings, for the Dhammapada claims to consist of the sacred words of the "enlightened one." Most of the legends of Buddhism were wholly written after the beginning of the Christian era, and it cannot be shown that any were written in their present form until two or three centuries of that era had elapsed. T. Rhys Davids says of the "*Lalita Vistara*," which contains a very large proportion of them, that "there is no real proof that it existed in its present form before the year 600 A.D." The "*Romantic Legend*" cannot be traced farther back than the third century A.D. Oldenberg says, "No biography of Buddha has come down to us from ancient times, from the age of the Pali texts, and we can safely say that no such biography was in existence then." Beal declares that the Buddhist legend as found in the various epics of Nepaul, Thibet and China, "is not framed after any Indian model (of any date), but is to be found worked out, so to speak, among Northern peoples, who were ignorant of, or indifferent to, the pedantic stories of the Brahmins. In the Southern and primitive records the terms of the legend are wanting. *Buddha is not born of a royal family; he is not tempted before his enlightenment; he works no miracles, and he is not a Universal Saviour.*"

The chances are decidedly that if any borrowing has been done it was on the side of Buddhism. Mr. Hickey's assertion that 30,000 Buddhist monks from Alexandria once visited Ceylon (and he gives this not as a legend but as a historic fact) is absurd on the face of it; but that a Christian colony settled in Malabar at a very early day is attested by the presence of thousands of their followers even to this day.

Christianity has always been restrictive and opposed to admixtures with other systems. It repelled the Neo-Platonism of the "creed-mongers" of Alexandria (they borrowed from Plato, not from Buddha), and it fought for two or three centuries against Gnosticism, Manichaeism and similar heresies; and the assumption, in the face of all this, that the Christian Church went out of its way to copy Indian Buddhism, must be due either to gross ignorance or to reckless misrepresentation.

On the other hand, it is in accordance with the very genius of Buddhism to borrow. It has absorbed every indigenous superstition, and entered into partnership with every local religious system from the Devil worship of Burmah and Ceylon to the Taouism of China and the Shintoo of Japan.

In its long-continued contact with Christianity it has changed from the original atheism of Gautama to various forms of theism, and in some of its sects, at least, from a staunch insistence on self-help alone to an out-and-out doctrine of salvation by faith. This is true of the Shin and Yodo sects of Japan. From recognizing no God at all at first, Buddhism had, by the seventh century A.D., a veritable trinity with attributes resembling those of the Triune God of the Christians, and by the tenth century it had five trinities with one Supreme Adi-Buddha over them all. Each reader must judge whether these late interpolations of the system were borrowed from the New Testament Trinity which had been proclaimed through all the East many centuries before.

Buddhism is still absorbing various elements through the aid of its various apologists. Sir Edwin Arnold has greatly added to the force of its legends by the Christian phrases and Christian conceptions which he has read into them. Toward the close of the "Light of Asia" he also introduces into the Buddha's sermon at Kapilavostu the teachings of Herbert Spencer and others of our own time.

Even the "analogies" of the Buddhist legends, as a late apologist calls them, are undergoing a rapid development. Professor Seydel was ingenious enough, with the help of fact and fancy, to make out fifty-one "parallels" to the Gospel history; Baron Hickey has up to date "one hundred." Doubtless still more are to follow.

In discussing the specific charge of copying Buddhist legends in the Gospel narratives, we are met at the threshold by insurmountable improbabilities. To any one who understands the spirit of Judaism and its attitude toward heathenism of all kinds, it is simply inconceivable that the Christian disciples, whose aim it was to propagate the faith of their Master in a Jewish community, should have borrowed old Indian legends, which, by the very terms of Baron Hickey's supposition, must have been widely known as such. And our Buddhist friends must admit that it is a little strange that the

Scribes and Pharisees who were intelligent, and as alert as they were bitter, should never have exposed this transparent plagiarism. The great concern of the Apostles was to prove to Jews and Gentiles that Jesus was the Christ of Old Testament prophecy. The whole drift of their preaching and their epistles went to show that the Gospel history rested squarely and uncompromisingly on a Jewish basis. Peter and John, Stephen and Paul constantly "reasoned with the Jews out of their own Scriptures." How unspeakably absurd is the notion that they were trying to palm off on those keen Pharisees a Messiah who, though in the outset at Nazareth he publicly traced his commission to Old Testament prophecy, was all the while copying an atheistic philosopher of India.

It is equally inconceivable that the Christian fathers should have copied Buddhism. They resisted Persian mysticism as the work of the devil, and it was in that mysticism, if anywhere, that Buddhist influence existed in the Levant. Whoever has read Tertullian's withering condemnation of Marcion may judge how far the fathers of the Church favored the heresies of the East. Augustine had himself been a Manichean mystic, and when after his conversion he became the great theologian of the Church, he must have known whether the teachings of the Buddha were being palmed off on the Christian world. The great leaders of that age were men of thorough scholarship and of the deepest moral earnestness. Many of them gave up their possessions and devoted their lives to the promotion of the truths which they professed. Scores of them sealed their faith by martyr deaths.

But even if we were to accept the flippant allegation that they were all imposters, yet we should be met by an equally insurmountable difficulty in the utter silence of the able and bitter assailants of Christianity in the first two or three centuries. Celsus prepared himself for his well-known attack on Christianity with the utmost care, searching history, philosophy and every known religion from which he could derive an argument against the Christian faith. Why did he not strike at the very root of the matter by exposing those stupid "creed-mongers" who were attempting to play off upon the intelligence of the Roman world a clumsy imitation of the far-famed Buddha? It was the very kind of thing that the enemies of Christianity wanted. Why should the adroit Porphyry attempt to work up a few mere scraps of resemblance from the life of Pythagoras and why should the wife of a Roman emperor employ a man to trump up precisely such a story as our baronial friend now asks us to believe, when all they had to do was to lay their hands upon familiar legends which afforded an abundance of the very articles in demand?

But altogether the most stupendous improbability lies against the whole assumption that Christ and His followers based their "essen-

tial doctrines" on the teachings of the Buddha. The early Buddhism was atheistic. This is the common verdict of Davids, Childers, Sir Monier Williams, Kellogg and many others. The Buddha declared that "without cause and unknown is the life of man in this world," and he recognized no higher being to whom he owed reverence. The "Buddhist Catechism," to which I have already referred, shows that modern Buddhism has no recognition of God.

It says (page 58): "Buddhism teaches the reign of perfect goodness and wisdom *without a personal God*, continuance of individuality *without an immortal soul*, eternal happiness without a local heaven, the way of salvation without a vicarious Saviour, redemption worked out by each one himself without any prayers, sacrifices and penances, without the ministry of ordained priests, without the intercession of saints, *without divine mercy*." And then, by way of authentication, it adds: "These and many others which have become the fundamental doctrines of the Buddhist religion were recognized by the Buddha in the night of his enlightenment under the bodhi tree."

And yet we are told that this is the system which Christ and His followers copied! Compare this passage with the Lord's Prayer or with the discourse upon the lilies and its lesson of trusts—I appeal not merely to Christian men, but to *any* man who has brains and common-sense—was there ever so preposterous an attempt to establish an identity of doctrines? But what is the evidence found in the legends themselves? Several leading Oriental scholars, and men not at all biased in favor of Christianity, have carefully examined the subject, and have decided that there is no connection whatever. Professor Seydel, of Leipsic, who has given the most scientific plea for the so-called coincidences, of which he claims there are fifty-one, has classified them as: (1) Those which have been merely accidental, having arisen from similar causes and not necessarily implying any borrowing on either side. (2) Those which seem to have been borrowed from the one narrative or the other, and (3) those which he thinks were clearly copied by the Christian writers. In this last class he names but five out of the fifty-one.

Kuenen, who has little bias in favor of Christianity, and who has made a very thorough examination of Seydel's parallels, has completely refuted these five. (See "National Religion and Universal Religion," page 362.) And, speaking of the whole question, he says: "I think we may safely affirm that we must abstain from assigning to Buddhism the smallest direct influence on the origin of Christianity." He also says of similar theories of De Bunsen, "A single instance is enough to teach us that inventive fancy plays the chief part in them." ("Hibbert Lectures," 1882.)

Rhys Davids, whom Subhadra's "Buddhist Catechism" approves as the chief exponent of Buddhism, says on the same subject: "I

can find no evidence of any actual or direct communication of those ideas common to Buddhism and Christianity from the East to the West." Oldenberg denies their early date, and Beal denies them an Indian origin of any date.

Let us now consider Baron Hickey's analogies *seriatim* :

1. "The genealogies of both Buddha and the Christ are traced from their fathers, not their mothers." This parallel would fit Mohammed as well as Buddha. The whole argument rests upon the assumption that the mother of Buddha was a virgin, which is contrary to canonical Buddhist history. The *Sacred and Historic Book of Ceylon* translated by Edward Upham, tell us that Buddha was born in wedlock. The late King of Siam, in a sketch of the Buddha, says that "he was born of natural generation." Subhadra in his *Catechism* says that "his parents were King Suddhodana and Queen Maya." Even the wild Jataka legends of Ceylon declare the same.

2. Baron Hickey declares that the conception by the Holy Ghost, announced by Gabriel, corresponds with Maya's dream of the white elephant. But his story of the white dove is manufactured for the purpose; no such myth was ever held by any Christian sect.

3. He compares the coming of the wise men with frankincense with the Brahmins who hastened with congratulations to the palace of Suddhodana. There is no canonical authority for the latter, though it was a common custom, and would have no significance.

4. "As Herod was afraid of the child, so King Bimbisara told his ministers to search the land to find whether any famous child had been born." Herod meant murder; Bimbisara, according to the Jataka legends, merely sent to inquire about the great teacher and his doctrines.

5. "The Simeon of the Bible corresponds with the Brahmin Asita, an aged man who came to see the thirty-two marks and the eighty signs of the Buddha." This is a clumsy after-thought. How should anybody be looking for marks of a Buddha on a Hindu baby thirty years before Buddhism had been thought of?

6. "The presentation of Jesus in the temple is similar to a corresponding one in the childhood of the Buddha."

This is one of Professor Seydel's "evident cases of borrowing." But such presentations of children were required under both the Jewish and the Hindu systems, and the claim of any particular parallel is weak.

7. "In his twelfth year Jesus was found in the temple, discoursing with the doctors, so, also, the father of Buddha found his son in the wood, surrounded by sages, etc." This does not agree with the Sinhalese legends, which say that the Buddha's youth was given to pleasure, and that his zenana contained 40,000 dancing girls.

8. "The Buddha bathed in the stream Naranjana, and Jesus was baptized." This bath occurred when Buddha resolved to abandon his Brahmanical asceticism; he no longer regarded dirt as a means of grace. Whoever has seen a Hindu fakir besmeared with wet ashes will realize the significance of Buddha's bath, and, therefore, of Baron Hickey's parallel.

9. "The forty days' fast in the wilderness is common to both teachers." If any borrowing were required it would have been done from the life of Moses, who fasted forty days in Sinai. Buddha never fasted forty days. The "Mahavagga" tells us that after his "enlightenment" he passed twenty-eight days in *joyous meditation*. His "Middle Path" shunned fasting as one extreme. He had begun to eat. He received his enlightenment on a full stomach—the first in six years.

10. There is no real parallel in the temptations of the two, though both are said to have been tempted. Buddha was tempted, according to Southern legends, several times and in respect to different things, but not at the beginning of his ministry.

11. "The heavens opening and the voice from heaven proclaiming the teacher are to be found in the Buddhist scriptures." Where?

12. As to Buddha's Sermon on the Mount, high and breezy summits were often resorted to, especially the Vulture's Peak. It was an incident of a hot climate in both cases.

13. "The first disciples of Jesus, and even Jesus Himself, were at first followers of John the Baptist. The number of disciples in both accounts was at first five, afterwards sixty."(?) As a matter of fact, Christ's disciples were not graduates from the school of John, but were called from their fishermen's boats. Instead of being a teacher of Jesus, John felt unworthy to unloose His shoe latchet.

14. "Both performed wonders." Buddha particularly disclaimed miraculous powers: the miracles were subsequent embellishments.

15. The incident of Buddha's walking on water needs a more particular statement with time and place and authority.

16. That both he and the Christ had a presentiment of death is very probable.

17. It is quite possible, also, that, among the thousands of Buddha's converts, were courtesans; but that the rich and brazen Ambapali who invited the Buddha and his disciples to dine, was the model after whom the Gospel narrative formed the picture of the crushed and penitent Magdalene, is far-fetched.

18. As for triumphal entries into cities—if a crowd of followers is meant, both, probably, had many—Christ at Jericho as well as at Jerusalem. Buddha is said to have been followed on one occasion by twelve hundred people, and King Bimbisara is said to have interviewed him with 80,000 of his overseers!

19. "Both systems were missionary religions from the start." This is true; but how paltry is the notion that a mere motive of imitation prompted the wide-spread evangel of Christianity!

20. We are told that "Buddha fed the hungry," instead of which he was a mendicant and carried a beggar's bowl, and never performed a miracle.

21. As to the question asked of Jesus by the by-standers: "Did this man sin or his parents that he was born blind?" If metempsychosis was in their minds, they could have borrowed it from the Greeks who had held it from the days of Pythagoras.

As to the general question, there seems to be little need of assuming that these shadowy coincidences denote borrowing on either side. Many of them are merely fanciful and are the work of modern apologists. Many others are such natural correspondences as might spring from similar causes. If incidents have in any case been borrowed, the chances are much greater that all-absorbing ever-changing Buddhism has been the copyist.

New York, November 25, 1890.

[The editor is constrained to add that the article which is printed above is, as he thinks, the most painstaking production that Dr. Ellinwood has, perhaps, ever written. It is felt by many who have seen it before it appeared in these pages that it ought to be put in some permanent form. Rev. Dr. Paxton, of Princeton Seminary, has pronounced it "a perfect rejoinder." We make a great mistake if we assume that merely ignoring and "pooh-poohing" at the active and aggressive movements of error are going to meet the case. The war is upon us. The old fathers of the early church did not confine themselves to pious denunciation. Think of Tertullian, Cyprian, Ambrose, Origen, how they fought with the beasts of Ephesus, and how magnificently they conquered the haughty heathenism of Greece and Rome. This paper will undoubtedly be reprinted in tract form.]

WE often speak of ourselves as only "*instruments* in God's hands." It is our privilege to think of ourselves, if we are truly His servants, as *agents*. An instrument is a dumb, senseless, lifeless thing, which has no active, intelligent power even to co-operate with him who handles and uses it; but an agent (*ago*) is one who *acts*; however, in behalf of, and under control of, another, yet acting intelligently and individually, as Aaron spoke under Moses' dictation. Even the ox and ass yield a voluntary, intelligent obedience, and are far above the plow they drag or the goad by which they are urged on. We are God's agents, and He worketh not only *by* us, but *in* us, both to will and to work. (See Greek of Philippians, ii., 13.)

THE HISTORICAL GEOGRAPHY OF THE CHRISTIAN CHURCH.

II. THE PENTECOSTAL CHURCH.*

BY PROFESSOR HENRY WOODWARD HULBERT.

It would be difficult to point out a scene of more dramatic historic interest than that laid in the upper room of prayer at Jerusalem in the year 30 A.D., between Thursday, May 18th, and Sunday, May 28th. The Master had gone, never to return to quiet again the doubt of a Thomas with a material argument. He had left them unexpectedly, but His parting words contained a promise and a command. The little, trembling church, the muscles of whose lips had hardly ceased articulating the question: "Lord, dost Thou at this time restore the kingdom to Israel?" was waiting with breathless expectation to be clothed upon with power. There sat restless Peter, the echoes of whose blasphemies had hardly died away. There were John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus, Simon the Zealot, and Judas the son of James. There were the women, Mary the mother of Jesus, and his brethren and others, swelling the number of names to one hundred and twenty—one hundred and twenty poor, weak men and women in the midst of a rich and powerful civilization with as many millions. The minute hand in the great clock of destiny was rapidly nearing the critical point. The child of many promises, the dream of patriarchs and kings and prophets, the only tangible outcome of the life and death of Jesus the Messiah—the fate of all seemed to hang in the balance. The whole future of the world—its wide-spread lands, its unnumbered billions (present and to come)—lay in the prayers of a few broken-hearted, yet believing souls. Who could have predicted the result?

Let us notice, in a cursory way, the geographical conditions which surrounded this little church of six score members on May 28th, 30 A.D. Putting aside very largely the profounder conditions, moral and intellectual, we ask: What were the natural, political, commercial, linguistic and racial features of the known world which were to compose the environment of the primitive church as it commenced its conquest of the globe? An answer to this question will involve a study of (1) the extent of the known world at that era, (2) the character and extent of the Roman civilization, (3) the commercial and military relations of this civilization to outlying barbarism, (4) the spread of the Latin and especially the Greek languages, and lastly (5) the wide dispersion of the Jewish race throughout the world.

Take an ordinary school globe and cover up on it all that portion unknown to the geographers, 30 A.D., and we are at once impressed with

* For article I. of this series see MISSIONARY REVIEW OF THE WORLD, January, 1890, pp. 26-32.

the small extent of the known world. It seems like a mere toy as contrasted with the great bustling earth of to-day. As far as civilization was concerned that was nothing more than a Mediterranean world. A stretch of three thousand miles east and west, and of fifteen hundred miles north and south contained it all. Britain was still unconquered. The fierce Parthian, hardly weaned from his pastoral life in Central Asia, was the greatest organized enemy of Rome. He had learned a little bit of the lesson of civilization from the conquered Persian, but he was still essentially barbaric. India was superficially known by navigators, and far-away China was reached by caravan routes. Travelers occasionally brought in reports of strange lands and peoples; captives struggled back to the confines of civilization with marvelous tales of Hyperborean paradises, and one-eyed monsters; but all about this confined area of *terra cognita* lay the great, impenetrable cloud-land of *terra incognita*. The Pentecostal church prayerfully faced the Roman civilization, but what of the vast stretches of sea and land still veiled from their eyes, but included in their Master's last command? In spite of ignorance, which they shared with the wisest of antiquity, the apostolic leaders were able to grasp the thought "*every knee shall bow and every tongue confess to God.*" Their faith was wider than the known world. They were assured that there could not be "Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman, but Christ is all and in all." Peter's vision on the housetop at Joppa, teaching the impartial love of God to every human soul on earth, was the most comprehensive social lesson the world ever received. The apostles and the earliest evangelists are supposed to have done missionary work far outside the limits of the empire, going as far as India and Southern Russia.

But the immediate task before Christianity was the conquest of the centres of civilization—the Roman Empire. Let us notice the geographical characteristics of this Mediterranean world as related to the company of Christian believers in Jerusalem. (1) It was an empire of cities. Rome began with a city, she conquered cities, and from beginning to end her genius was municipal. In the East this was not so strictly true as in the West. The nomad life of the Orient could not be so easily brought and held together; but Asia Minor, Syria and Egypt were honeycombed with thrifty cities. Christianity must needs then handle cities and their thronging population. As the apostles looked out upon the Roman empire they found from four to five thousand cities to be reached. For three or four centuries Christianity was destined to be municipal in its methods, and this gave a determining bent to the whole future of the Church. (2) The tideless Mediterranean furnished easy access by water from city to city. It was covered with sails employed in a thrifty commerce. The

Roman fleet swept the pirates from the seas and gave security to the humblest craft. A great number of the cities were situated on or near the sea, and a map of the coast looks like a string of pearls broken only at the Bosphorus and at Gibraltar. (3) Splendid Roman roads connected all parts of the empire so that news was carried rapidly and power was quickly concentrated and distributed. From Jerusalem one could walk over these superb roads, a few years later, all the way to Scotland, with only the narrow bodies of water to cross, a distance of 4,080 Roman miles (3,740 English). Along these highways trudged the messenger of the Gospel, from city to city, counting the mile-stones as he went, and wondering, perhaps, whether the words of the prophet were not fulfilled: "Cast ye up, cast ye up: prepare the way, take up the stumbling-block out of the way of my people." (Isaiah lvii:14.) (4) Over one hundred million people were thus by land and water ways compactly drawn together in a territory containing less than two million square miles. Geographically considered, no portion of the globe furnishes so interesting a battle-field for religious conquest as the territory of the old Roman empire.

Roman civilization spread itself outside its own regions by two methods—commercial and military—and Christianity must needs follow in the track of merchants and armies. Caravan routes came streaming in like rivers into the common basin of the Mediterranean, through the trackless Sahara from Central Africa, down the Nile from the Great Lakes, from Yemen along the Red Sea, from the Persian Gulf through the Syrian desert, and from Mesopotamia, where was centred the trade of Central Asia. To this busy mart on the eastern border of the empire, came pouring in the treasures from the Persian Susa, from Hyrcania and from Bactria, which in turn drew upon China through *Statio Mercatorum* and upon Hindustan and Farther India through *Clisobra*.

Turning from the land trade to the sea, the routes are no less numerous or patronized. The whole coast of Southern Asia was familiar to the merchants and regular routes by sea were open, finding their natural termini in the Persian Gulf and the Red Sea. Along this extensive seaboard on the Indian Ocean the rude craft crept timidly without the compass, but the markets of Alexandria, Antioch, and Rome were well stocked with the dainties of the far East. Another thrifty line of commerce found its way from the great river systems of what is to-day Russia, down through the Bosphorus. Still another line came pouring into the outlet of the Mediterranean from distant Britain, and daring navigators pushed along the coast of the North Sea, and even penetrated the Baltic lands in search of trade. If a little later we find Christianity firmly planted in far-away places let us not be astonished. The door was providentially open and the

missionaries of the early church could easily enter. A very large portion of the earliest evangelists were merchants, and the laity from the first have furnished the main agencies for the spread of the Gospel.

Garrisons of Roman soldiers were stationed all along the borders of the empire. These military barracks soon became centres from which Christianity could spread outside the civilized world. The new religion took easily to the Roman camp and these isolated spots along the Rhine, the Danube, the Euxine and the Euphrates became points of light. Tracing the legend of St. George back to the facts of which it is a distortion, we find that he was one of these Roman soldiers. When the armies pushed beyond the boundaries of the empire Christianity was sure to go with them. Christian soldiers captured and enslaved by barbarians were the means of converting whole nations.

Another geographical condition of the greatest importance to Christianity was the wide extent of the territory over which the Greek and the Latin languages were spoken. The administration of civil and military government was through the Latin. The language of business, science and literature was the Greek. At the opening of the Christian era Hellenistic Greek was the *lingua Franca* of the Roman world. Greek colonies had been established all around the Mediterranean, and these had determined the language of commerce—there has never been an instance in history where the language of commerce has failed finally to win its way to every station of life. It is a truism that Greek letters and arts conquered Rome more effectually than the legions of the Republic had overcome the Peninsula of Hellas. The New Testament was composed in this universal language, and all through the early centuries Christian churches were Hellenistic. Later on the Latin tongue took the supremacy in the Western world and still remains the liturgical language of the majority of Christians.

But more important to the Christian Church than any of the conditions mentioned was the geographical distribution of the Hebrew race. Everywhere synagogues were the early preaching-places of the apostles, and the majority of the Christians of the first century were of Jewish extraction. Christianity, as the fulfillment of the Old Testament religion, naturally turned to the believers in that Revelation. Providentially, it seems, these seven millions of people, with their monotheism, their nobler conceptions of God and their purer ethics and life had been scattered broadcast over the Roman world and even beyond its boundaries. The Sibylline oracle says that "every land and every sea" was filled with them. Strabo, writing of the century before Christ, says that the Jewish people had already come into every city and that it was not easy to find a place in the world which had not received this race and was not occupied by

them. Josephus, Philo, imperial epistles, as well as the Acts of the Apostles, tell the same story. Forcibly torn from their country, frightened away from Palestine, the battle-ground of the Asiatic world, enticed away by flattering offers from Ptolemy, Seleucidae and Roman governors, lured to the most distant climes by the hope of gain—this race started out on the most singular career history can show us of a nation keeping its nationality without a national territory.

Let us notice more particularly their whereabouts in the year 30 A.D. There were three centres about which the Jews were gathered in masses—Syria, Egypt and Mesopotamia—although some parts of Asia Minor and Cyrene in Africa might almost be ranked with the three mentioned. At the time of which we are dealing there were, according to the latest and best authorities, four million Jews in Syria from the Taurus range to the Sinaitic peninsula—a population twice as large as that occupying that same region to-day. Jerusalem, Damascus and Antioch were the centres; but we may suppose that every city and village in Syria had representatives, and that houses of prayer were found everywhere.

In Egypt Philo (an Alexandrian Jew born about 20 B.C.) estimated that there were one million Jews out of a total of nine million inhabitants. The city of Alexandria had several quarters occupied exclusively by this race. Prayer-houses were found all over the city. Jews were scattered over the Delta and up the Nile we know not how far. The Falashas of Abyssinia to-day indicate a powerful Jewish influence on the upper Nile at an early period. The Jewish sect of the Therapeutæ had their chief seat on Lake Maroetis. The influence of the Alexandrian Jews was all out of proportion even to their great numbers.

There were one million Jews in Mesopotamia and Babylonia, on the very border of the empire. These were the descendants of those members of the ten tribes and of the Kingdom of Judah, who had been carried away in captivity and had not returned. In fact, after the so-called return from captivity these eastern communities seem continually to have grown by accessions from all parts. Josephus counts these colonies of his people not by thousands but by millions. The Talmudic schools of Babylon were equally influential with the western schools. Elsewhere it is estimated that there were scattered one million Jews, making seven millions in all. They seem to be living everywhere in Asia Minor. Strabo divides the inhabitants of Cyrene into four classes—citizens, agriculturists, metoikoi and Jews—showing that this race, so troublesome to the Roman authorities, was numerous there. We find traces of Jews all along the north coast of Africa. In Thrace, Macedonia and Greece we know from the Book of the Acts that they were plentiful. Agrippa's epistle to Caligula

also gives ample evidence. At Rome and Puteoli there were large colonies of Jews—Cicero, Suetonius, Philo and Josephus are our witnesses for Italy. They were found in Spain and Gaul in all the cities. Herod Archilaus was banished to Vienne and Herod Antipas to Lugdunum (Lyons) both in the Rhone Valley. Outside the Roman empire we know there were Jews in Ethiopia, Southern Arabia, Armenia, Iberia, Chalchis, Crimea, Hyrcania, and even in distant China. In fact, it is difficult to mention a district of the known world at the date 30 A.D., which did not have representatives of the Jewish race.

These, then, were the more important geographical conditions that faced the Pentecostal church of six score members. There was the Roman empire with its roads and harbors and languages. All about this lay unknown lands and tribes with their unnumbered millions. Scattered all over the known world were the Jews who furnished just so many open doors to the religion of the Messiah. It will be the object of succeeding papers to show how the little church threw itself fearlessly into the conflict, and won province after province for the kingdom of its Master, and to show how we have entered into their labors.

THE RAPID GROWTH OF ASIATIC POPULATIONS.

This is written you from one of our inland stations, one of a group of a dozen villages right round about. The one thing that always strikes me in a Chinese town or village is the number of small children that are running loose all around. One thing is certain, the population of this already overgrown empire is certain to be kept up. More than that, it is growing within the past twenty-five years with increased rapidity. One estimate puts it now at a yearly advance of *four millions*. We dwell on the growth of our own population at home, but China is advancing nearly three times as fast. *Forty millions in ten years* is enough to start and stock a new nation.

Japan, too, is growing rapidly in numbers. A few years ago the people were estimated at thirty-seven or thirty-eight millions. Now the government puts them at forty millions. India, too, shows remarkable results. The census is taken there with great care by the British government. The last census was taken in 1881. Since the previous one taken along from 1867 to 1872 in the different provinces, the gain had been 15,010,304. In all these cases the population is by natural increase, and not, as in the United States, by immigration.

These are solemn and impressive figures taken in their bearing on Christian missions. *It will not do to wait till the Jerusalem folks are all converted.*

W. ASHMORE.

Swatow, China.

ARE WE DISCIPLES OF CHRIST?

[FOR THE MISSIONARY REVIEW OF THE WORLD.]

"Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."—Luke xiv: 33.

"One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven, and come, take up the cross, and follow me."—Mark x: 21.

"But a certain man named Ananias, with Sapphira, his wife, sold a possession, and kept back part of the price, his wife also being privy to it, and brought a certain part and laid it at the apostles' feet."—Acts v: 1, 2.

Examining ourselves, as individuals and as churches, how many disciples of Christ can we find, according to the criterion He has established in the explicit rule and the explicit injunction above quoted? No dodging! Let us not get behind the pretense of a *heart* forsaking, while our hands tenaciously grasp the bulk of our possessions. Let us at least not mock God and "lie unto the Holy Ghost," by saying, "Yes, Lord, I give all to Thee," while we actually give nothing, or a dole, or a tithe; lest we join ourselves with Ananias and Sapphira in infamy as well as perdition. "*It were better not to vow.*"

But all of us members of evangelical churches *have* thus vowed. We have all made the profession, or pretense, of Ananias and Sapphira. We have consecrated ourselves and all that we have—our persons, our possessions and our children to the Lord. WHERE then are the proceeds? Are they fully laid at His feet, according to the profession? Or is a "part" of them "kept back"? Is it an honest profession, or a lying pretense like that of those two dreadful monuments of the Lord's indignation at hypocrisy in the Church? We do not know how large a part Ananias and Sapphira kept back. Probably it was a small proportion, such as they thought would not be noticed. How many modern Ananiases and Sapphiras are agreeing together to tempt the Spirit of the Lord, while joining in the communion of His supreme self-sacrifice, by keeping back, not a minor proportion, but NEARLY ALL, of that which they have solemnly and publicly dedicated.

Far be it from us to judge one another. But let us remember that there is a Judge, and that if we would judge ourselves we should not be judged. Let us not flatter ourselves, or each other, with vain hopes in Christ that are explicitly excluded by His own reiterated warnings.

Can sinners hope for heaven
Who love this world so well?

And are not the ministers of Christ themselves derelict if they encourage, even tacitly, the assumption of discipleship on the part of those who give no evidence of a *bona fide* assignment of so much as their property to the Lord that bought them?

W. C.

TRANSLATIONS FROM FOREIGN PERIODICALS.

BY REV. C. C. STARBUCK.

—*De Macedonier* gives the following statistics for Java: West Java, 11 missionaries, 21 congregations, 20 helpers, 1,963 souls; Bagalen, 4 missionaries, 60 congregations, 2 helpers, 5,937 souls; Salatega Mission, 5 missionaries, 18 congregations, 6 helpers, 534 souls; East Java, 9 missionaries, 27 congregations, 54 helpers, 6,276 souls. Whole number of souls, 14,710. In 1886, 10,979. Increase, 3,731; yearly rate, $11\frac{1}{4}$ per cent.

—*De Heidenbode*, the organ of the *Nederlandsche Gereformeerde Zendings-vereening* (Netherlands Reformed Missionary Association) says very pertinently: "When the sigh ascends from the churches to heaven: 'Lord, the 1,000,000,000 souls of the unchristian world have no bread,' what is his answer? The same as in the wilderness to his disciples: 'Give ye them to eat.' He was compassionately willing to feed the hungering multitudes, yet he sent down no bread from heaven, and brought up no fish from the sea. The disciples were to give them what *they had*, and this He blesses, so that there is enough and to spare. Even so, He does not preach the Gospel to the nations through angels, or send down Bibles from heaven in all the varying tongues of earth. We are to give them what *we have*, and He will add the blessing."

—The *Journal des Missions* for September, 1890, gives account of the baptism at Thaba-Bossiou, in Lessuto, of 90 adults.

—The following letter of welcome from King Lewanika, on the Zambesi, to M. Adolph Jalla, is not a bad letter from a heathen king: "To the new missionary, health! Come soon with the peace of thy God. I thank thee for thy letter. I too would fain see thee and salute thee soon, new missionary! I shall soon rejoice to see thee with my eyes. Health, health, it is I who love thee.—LEWANIKA."

—The *Journal des Missions*, speaking of the efforts making by some governments to decoy the missionaries into the service of their particular interests, says: "Woe to the herald of the good news of Christ's free salvation who lets himself be enticed by a worldly master, under the cover of promoting civilization, into the service of colonial interests! Here, as elsewhere, everything goes to show that no man can serve two masters, that the church and the world are two distinct domains, that the salvation of souls and the supposed interests of colonists are the most often mutually incompatible."

—The definitive recognition, by England, of Madagascar as under the protectorate (a polite way of saying under the dominion) of France, has led to well-founded apprehensions concerning the London Society's missions there, which have Christianized the ruling tribe of the Hovas. We remember only too well the declaration of the Protestant Guizot: "France abroad means Catholicism." To be sure, the treaty expressly provides that "in the island of Madagascar the missionaries of the two countries shall enjoy a complete protection, religious tolerance, liberty for all forms of worship and for religious instruction are guaranteed." But who believes that if the Jesuits once more came to govern France they would allow it to keep this treaty except evasively? And England is not now the England of Cromwell, or even of Chatham. However, the Protestant steadfastness of Queen Pomare and the Tahitians will doubtless be emulated by Queen Ranavalona and the Hova churches. It is a matter of great thankfulness that the Protestant mission of our French brethren on the Zambesi is likely to be rescued from the ignoble clutch of Portugal and assigned to the benign guardianship of England. The inroads of the children of Mammon, unhappily, cannot be restrained by any power.

"Never," says the *Journal*, "has the world witnessed a partition so gigantic. Whatever may come of it, He that sitteth in the heavens (says yet) I have set my King upon my holy hill of Zion."

It is not to be understood, of course, that all the French colonial officers are hostile to Protestant missions. Some are themselves Protestants, and others are friendly to every elevating influence abroad, Protestant or Catholic. M. de Brazza, the great agent of extending the French authority along the right bank of the lower Congo, has himself urged the *Societe des Missions* to establish its mission on the Congo, and promised it his best support. And, although since the loss of Alsace-Lorraine, the French Protestants are only some 600,000 out of 38,000,000, yet their greater mental freedom, more earnest religion, and higher moral standard, make them an antagonizing power manifold greater than their numbers against both atheism and ultramontaniam.

—Dr. Warneck, in the *Allgemeine Missions-Zeitschrift*, in answer to a deprecatory remark of Major Wissmann, that Protestant missions ought not to shrink from criticism, observes very pertinently that Protestants criticise their own missions rather too much than too little. Roman Catholics, possessed as they are with the instinct of infallibility, do not criticise theirs at all.

Major Wissmann puts the Roman Catholic missions in Africa above the Protestant, as putting the *labora* before the *ora* (which they would hardly acknowledge), declaring that the Protestants reverse the order. Dr. Warneck replies that they do neither the one nor the other, but, as commanded by Jesus Christ, teach *faith in Him*, which then becomes the inner principle of both prayer and labor. Dr. Wissmann, like most of such men, seems to regard the Africans only in one light—their relation to the labor market. But, as Dr. Warneck remarks, the Catholic missionaries have bought children (doubtless with the most benevolent intentions) over whom they have power. The Protestants exhort to industry free people, over whom they have only influence. The immediate industrial results, therefore, are more noticeable on the side of the former. The lasting results will turn more largely to the credit of the latter. Even now Major Wissmann acknowledges that, industrially, the Livingstonia Mission equals the best Catholic missions. The trouble with the Catholic missions is, that however benevolently they treat their converts, in so many cases they do not teach them how to go alone.

Dr. Warneck remarks that, although where the Roman Catholics, as in China, have been laboring for three centuries, they have naturally an *absolutely* greater number of converts, yet they seldom have *relatively* so large a number if we compare time, outlay, and number of laborers, and that in fields where they and the Protestants have both labored for nearly the same time, the *absolutely* greater number of converts is almost everywhere on the Protestant side, excluding the European immigrants whom the Catholic reports count in, and whom the Protestant reports count out. Even in East Africa, to which Major Wissmann principally refers, the Catholics (not including Uganda, the statistics of which are undetermined) only claim some 2,000 converts, over against some 4,500 of the Protestant missions.

"The present Protestant missions *proceed simply in the way of the apostolic missions*, when they put their confidence, not in the forms of outward worship, but in the power of evangelical truth. And to-day, also, we do not find that this confidence puts us to shame, as is shown by the results of our missions, *e.g.*, in the South Sea Islands, as well as in West and East Africa, where we have gathered fully a million of *free* Christians from among the heathen into well organized, and in part already independent, churches. We may well allow that the outward worship of the Roman Church has a certain share in the

results of her mission; but much more are these owing to *other* outward means, *e.g.*, purchase of children, concession of temporal advantages, employment of the civil power, connivance with heathen irregularities, etc."

—In view of the sharp national animosities, which have attached themselves to the relations between the Anglo-American Stanley and the German Emin Pasha, the following judgment of Stanley, founded on his latest book, from the great German missionary magazine, is of much value. The *Zeitschrift*, has throughout, while genuinely German, held itself clear of all exaggerated nationalism, in matters which concern universal humanity and the kingdom of God: "This book leaves no doubt that in Stanley we have to do not only with one of the most heroic, circumspect, enduring of travelers, but also with a warm friend of mankind, a great student of human nature, a wise dealer with men, and a conscientious performer of the commissions assigned to him. He is not lacking in self-consciousness, and the energy with which he is wont to act sometimes verges on recklessness; but without the inflexible firmness, which ever and anon degenerates into harshness, he would never have overcome the absolutely gigantic difficulties which lay in his way, and never have attained his end. But Stanley is by no means merely a valiant man of iron will, he has also a warm heart, is full of motherly carefulness, fidelity and devotion to his friends, white and black, nor is he wanting in humility and a sound feeling of piety." He would hardly be a Welshman if his sense of religion were not strong.

—The *Societe Centrale Protestante d'Evangelisation*, in its forty-third annual report, that of 1889, says: "It has a faith, and it confesses it. In this regard it has gone beyond the Synod of 1872. It used to be said, as it still is: Why these doctrines? Is not life enough? Bring near the prophets, remove the doctors; inflame the heart and take no care about the head. Inflame the heart with what? The heart, too, has need of reasons, and the reasons of the heart are the very doctrines which you reject. According as these doctrines are present or absent, religious fervor increases or declines. History teaches us that in all times moral is closely connected with doctrinal relaxation. Why, then, should we separate the prophets and the doctors, as if they did not belong together? They imply each other, they do not exclude each other. Let me only cite three names: St. Paul, St. Augustine, Luther—three glorious prophets and three illustrious doctors. But for the doctrines which it has adopted and propagated, the Central Society would not have done what it has done, for it would neither have felt nor kindled the same confidence."

—"France is divided into two camps, of equal passion, if not of equal strength. The *religious society* anathematizes the civil society; the *civil society* anathematizes the religious society, and ever and anon the one point on which they seem to agree is that it is the duty of each to murder the other. Lost in this tumult of battle, what are we doing, we, French Protestants of every denomination? We maintain religious faith and bless social progress. We show France how she may be at one with herself, and be at the same time Christian and liberal. If, weaned of their bitter and resultless struggles, civil and religious society are minded some day to make peace, they will make it, not under our name, indeed, but on our territory. The triumph of Protestant principles, whether under Protestant forms or not, is the religious future of our country, and of every country." Free religion, not in the infidel but in the Christian sense, as against the compelled religion of the middle ages.

—The Danish churches raised for missionary purposes in 1888, about \$24,000.

ENGLISH AND AMERICAN EXTRACTS.

—The *Church Missionary Gleaner* for October reports as ready to go out six university men, six clergymen from the Islington school, nineteen single ladies and four others. Adding the wives—"whom we must never leave out of account"—and there is a total of ninety-one new missionaries. "But the day is rapidly coming when that will seem quite small."

—It seems that, as with the ark of old, each African tribe has been afraid to keep the bones of Bishop Hannington, being persuaded that the wrath of heaven has attended each attempt to detain them, until at last they are given to an Englishman who comes from the coast "by the route which Hannington, in his last moments, declared that he died to secure!"

—Miss Ridley, lately gone to China, says in the *Gleaner*: "I do not do much else but study. I am standing, as it were, on the brink of a wonderful ocean --this difficult, interesting and fascinating language—just playing with a few of the drops."

—It is known that the aborigines of Japan are the Ainos, or Ainus, now mostly found in the northern island, Yezo. They are very degraded, but are said to be rather of our type of race than of the Mongolian. It has been questioned whether they have retained any religion. But the Church Missionary Society missionary to them, Rev. J. Batchelor, writes in the *Gleaner*, that "they firmly believe in a God who is the life giver and benevolent sustainer of all, and they thankfully and dutifully acknowledge His gifts and mercies."

—It is known how highly the Church of Scotland, both Established and Free, values education in India. It is now, in the Established branch, engaged in reviewing this whole question, and corresponding widely with authorities in Indian affairs. Some of the answers deserve reporting:

Sir Charles U. Aitchison, late lieutenant-governor of the Punjab, is very sure that if the chasm now yearning in Hindu belief is filled up by an unchristian theism, the church will have all the sapping and mining to do over again. He mentions the American College at Lahore, as one of the types of schools that ought to be multiplied through India, giving university training, together with the steady personal application of Christian truth by cultivated men. "God forbid," he says, "that I should undervalue preaching and evangelizing. I believe India is only waiting for some native St. Paul to turn by thousands to the Lord. But the more active you are in your schools the better you will be prepared for that day when it comes." Even now, he says, the most and the best converts are from the schools.'

Sir William Wilson Hunter says that a Christian government cannot give anti-christian, and, in India, cannot give Christian teaching. The result is deplored, deservedly, by the natives of India. Missionary schools alone can make good the lack. Such schools the government feels free to aid. "It would not do," he says, "that just as Hinduism and Mohammedanism are entering the field of education more largely, Scotland should withdraw from it. Alexander Duff and John Lawrence," he remarks, "went to India in one year. One saved India for England; the other rescued Christianity from sinking again into such a degradation as that into which the uneducated 'Portuguese Christians' had brought it."

Sir William Muir, Sir Henry Ramsay and Sir Richard Temple give similar testimony.

The Rev. Robert Clark, of the Church Missionary Society, thinks that there are friendly Hindu and Moslem teachers whose influence is positively better than that of some nominally Christian teachers. He calls them "Hiram's Carpenters."

It is an error to suppose that the Scottish Establishment in India spends chiefly for schools. £2,492 is spent for them; £5,488 on evangelistic work.

The Rev. D. Mackicham, D.D., of the Free Church, remarks that there are fewer conversions now at such schools than at first. This he attributes (1) to the great modifications of Hinduism, giving a temporary resting-place to many; (2) to the religious indifference of the age; (3) to the stronger political life awakening in India, carrying off much moral force—all temporary causes, but operative at present.

The Rev. A. Clifford, of the Church Missionary Society, says that "Dr. Duff's converts are the backbone of the native church in Bengal." Few, but mighty.

Bishop Caldwell and Mr. Sharrock declare that these higher schools are the *only way* of reaching the higher castes. The Roman Catholics, moreover, are waking up to the importance of education, and the question is, into which scale enlightened India shall be thrown.

James Wilson, Esq., twenty-five years missionary in India, says that the condition of India, that is, especially of Hinduism, with its compact society and overmastering religion, is unique. Individual conversions cannot be there, at present, the main end. India is a mighty rock to be tunneled, and education is the process of tunneling. The rate of conversion among the aborigines, who may be called the soft rock, does not at all give the rate among the Hindus, who are emphatically the hard rock. As yet, *no* method of labor has gained many conversions from Hinduism proper. That mission schools have not, therefore, is not against them, while for ultimate results we may well regard them as an indispensable agency.

The Hindus are beginning to be alarmed at the absence of ethical teaching from the government schools. One Hindu journal, quite independent of direct missionary influence, calls for the introduction of a little book, called "The Precepts of Jesus," compiled by Rajah Ramahun Roy, the original leader, I believe, of the Brahmo Somaj. Says Mr. Wilson:

"I have nothing to say against other methods of spreading the truth; but I, for one, have no regrets that so many years of my life were spent in India in diffusing among the young people of that country knowledge of any and every kind, including that knowledge which maketh wise unto salvation."

Judge Roberts, of the Punjab, brings like testimony to the grievous decline of morality and integrity which has followed the divorce of religion and education. The Rev. S. S. Allnutt, M.A., late of Cambridge, now of Delhi, says that this system starves the Hindu conscience, already weak, and leaves the intellectual to struggle with the animal nature, aggravated by an English propaganda of atheism, "rampant, vaunting, undisguised." The vile Bradlaugh has recently, we remember, visited India, partly to prosecute this apostolate of hell. Even the Mohammedans, it appears (except the heretical Shiites) disdain to acknowledge sin before God, or profess repentance of it. Mr. Allnutt wholly condemns the too usual practice of allowing heathen teachers to give formal instruction in Christian doctrine.

The Rev. John Paton, formerly chaplain in Bombay says: "Convert all the aboriginal types and leave the Brahmanical castes untouched, and you have only touched Hindu religion by the fringe. Neglect neither Aryans nor non-Aryans, nor the methods best suited to the genius of either. A mighty citadel (and *no* citadel of heathenism compares with Hinduism) must be besieged with infinite patience and manful use of every form of appliance."

Principal Miller, of Madras, says that the Jesuits have a broad outlook, and the Protestant missions, as yet, a narrow one. Shall educated India, he asks,

be Jesuit or Protestant? He strongly condemns the helter-skelter mutual emulation of Protestant schools. One-fourth of their revenues, he says, have been spent in paralyzing another fourth.

Mr. Mozumdar, the Brahmo Somaj leader, says that he knows mission school graduates above others by their superior moral principle and greater firmness of character.

A Hindu jurist, calling for religious education in government schools, declares it better that a few should embrace the faith of Christ than that all should become practical atheists.

The Rev. John Monson, B.D., of Calcutta, says that if Protestants do not want Protestant Christianity in India to be absorbed by Roman Catholicism, they must not relax, but intensify, their efforts for the higher education.

The Rev. John Crawford, B.D., says: "Christ has gained, because natives have seen men of all Christian creeds in Britain establishing Christian colleges."

The Rev. Herbert J. Thomas remarks: "The best that the natives of India can say of the English Government is that it is without religion; and they think no better of the English on that account, as their newspapers abundantly show."

On the other hand, various eminent authorities, among them Sir Monier Williams, speak doubtfully as to the results of these schools.

In 1863 the General Assembly of the Church of Scotland decided that its higher schools in India should be deeply modified, in the direction of much fuller instruction in religion. Thus modified, it appears to be the mind of the present Missionary Committee, that they ought decidedly to be maintained, as being a needed counteractive to the irreligion of the government schools, and as peculiarly agreeable to the Scottish genius. The General Assembly is yet to take action on the report of the committee.

The Colonial and Continental Church Society, an Anglican institution, formed "to send clergymen, catechists and schoolmasters to the colonies of Great Britain and to British residents in other parts of the world," is important among those many semi-missionary societies called into being by the peculiar nature and relations of that dominion "on which the sun never sets." Its total income for 1889-90 was £35,668, of which £17,600 was raised at home, the remainder in the colonies and on the continent. The society takes a part in the Indian missions of British America. It also aims at commending to the French-Canadians a purer form of the Gospel. It appears to represent principally the evangelical school of the Church of England. We observe that the Marquis of Salisbury is one of its subscribers, and that his eminent competitor is not. The Society for the Propagation of the Gospel seems to do the same work for the High Church party, although it is an extensive, and in various places rather an interfering, foreign missionary society.

—The *Church Missionary Intelligencer* for October, 1890, remarks: "The British Empire at the present time is five times larger than that of ancient Persia under Darius; it is four times larger than that of Rome under Augustus; and it is one-eighth larger than all the Russias put together; it is three times the size of the United States, sixteen times that of France, and forty times that of Germany, if we leave out of account her recently acquired territory in Africa. Now, if we admit that God guides the affairs of men, surely there must be some sufficient reason for placing such vast populations under our control, and when we remember that all these possessions have come to us since the Reformation, it seems as if we had in this fact a hint as to what the reason is!"

—The same number of the *Intelligencer*, warning against expectations of what may be called a tumultuary movement of conversion in India, says: "In

very truth there is no possibility in India of such a thing as a popular movement. There is no public opinion—how could there be in a body of 250,000,000 of people, of divers races, speaking a great number of different languages, and disintegrated by the cleavage of caste, by no means conformable to the strata of society? The conversion of a whole caste would render that of the next above it none the easier, rather all the more difficult. The ocean of Indian thought has been for ages stagnant; there are in it neither tides nor prevailing currents. But the water of life is pouring into it, and creating, at all events, local eddies, which go swirling onwards steadily, spite of their back-waters, towards the throne of Christ."

—The *Intelligencer* quotes from two organs of two branches of the Brahmo Somaj the two following declarations: "Christ Jesus . . . is as much necessary in this age and in India as He was 1,800 years ago in Judea. As sinful children of men, we, the people of India, are as much in need of the Living Son of the Living God as the people of Judea were in days gone by." "In Christ, humanity, possessing nothing, not even a stone to lay its head upon, declared nothing good but its Father in heaven, surrendered itself wholly to His will, was tortured and killed, and finally was raised to eternal glory and everlasting blessedness. Humanity was reconciled to divinity, and the earth witnessed the rare spectacle of a divine humanity reigning over her." The editor remarks: "There is something of a perverse current there, a tendency to philosophize away the realism of Christ's redemption, which is characteristically Indian. But let the Indian mind take its own course—it will be guided at last to the personal acceptance of Christ."

The Rev. Worthington Jukes, of the Afghan Mission of the C. M. S., speaks of a baptized convert of ten years' standing, Hazrat Ali Shah, as being a lineal descendant of Mohammed. He has given up his government appointment to devote himself to mission work.

—The *Intelligencer*, complaining of the abundance of orthodoxy and the lack of moral feeling in the negro Christianity of West Africa, remarks: "It is not a Luther that is wanted; it is a John the Baptist." Yet it remarks that there is enough of the right spirit to be making a visible impression on the Mohammedans.

—It is known that there is a difference of opinion among missionaries, here and there, as to the use of the native instead of the European dress. There can be no doubt, however, as to the wisdom of Dr. Harford-Battersby's course on the Upper Niger. He says, in the *Intelligencer*: "For the first time adopted the native dress. Found it very comfortable, and well adapted to the climate. The turban, I believe, is far the best protection from the sun; the *tobe*, or gown, which is very loose, admits of free ventilation, and at the same time can be modified to suit almost any change of the weather except rain. Below we have the loose trousers and sandals for the feet—very comfortable. It is delightful altogether to have discarded boots and socks." Elsewhere it is remarked how pleased the people are to have the white men condescend to dress like themselves!

—The *Intelligencer* for October gives from the *Matin* the following statistics of Roman Catholic missions, mostly French, in Central Africa. The Catholic Missions of Lyons have in the Kingdom of Benin 6 stations, 1 college, 10 schools, 8 orphanages; on the Gold Coast, 6 stations, 3 schools and orphanages; on the Niger, 2 schools and 2 orphanages; in Dahomey, 8 stations, 4 schools and 5 orphanages. The Brethren of the Holy Ghost have in Cimbabasié 4 stations, schools and 1 seminary; in Gaboon, 6 stations, 3 industrial schools; in Senegambia, 15 stations, 1 seminary, 1 printing office, 16 schools, 1 industrial school, 1 orphanage and 1 asylum; at Sierra Leone, 2 stations and schools; in French

Congo, 7 stations, 5 schools; in the Lower Congo, 9 stations, 1 seminary, 5 schools; in Zanzibar, 11 stations, 6 schools, 2 hospitals, 1 industrial school. The White Fathers (Cardinal Lavigerie's missionaries) have in Nyassaland 2 stations, 3 orphanages, 4 schools; in the Sahara, 7 stations; in Kabylia, 1 station; in Nizab, 12 stations, 8 schools, 2 seminaries, 8 orphanages; Upper Congo, 2 stations, 4 schools; in Unyanyembe, 2 stations; at Zanzibar, 1 station; at Tanganyika, 3 stations, schools and orphanages.

—The *Intelligencer* remarks: "India is becoming more and more visited in the cold season, not only by politicians, and *litterateurs*, and students, and sportsmen, but by the messengers of Christ. The 'missioner' is becoming as distinct a variety of them as the 'missionary.'"

—The Bishop of Lahore, at a recent C. M. S. meeting in India, referred to the noble work opening in Kashmir. He said that many converts had recently been gathered in, and all over the district congregations of seventy or eighty met in the simplest of little churches for worship. These churches had not cost more than a rupee per sitting, if he might use that term, for, with the exception of the Bishop, for whom, in consideration of his infirmities, a chair was provided, sittings there were none [laughter]; the people all sat on the ground. The simple service was conducted and joined in with great fervor, and his heart was much touched by a beautiful custom they had of repeating *Jai Prabhu Yesu* (Victory to the Lord Jesus) as they rose at the conclusion of their service.

STUDENT VOLUNTEER MOVEMENT.

Mr. Max Wood Moorhead writes that:

"A Conference of the Student Volunteer Movement is to be held in Cleveland, Ohio, February 26th to March 1st.

"The objects are: (1) To bring volunteers and secretaries of foreign mission societies into personal contact; (2) to acquaint the Church with the character, scope and purpose of 'the movement'; (3) to stimulate and arouse to action student volunteers. Christian citizens offer to entertain a thousand guests, and volunteers in hundreds will probably avail themselves of this hospitality.

"Such a convention will give secretaries of various boards in the United States and Canada opportunity to confer with candidates, and define the relation which should exist between them; and societies will communicate their spirit and their methods.

"The following societies have been invited to send representatives: Young Men's Christian Association, the Young Women's Christian Association, the American Inter-Seminary Missionary Alliance, the Canadian Inter-Collegiate Missionary Alliance, the United Society of Christian Endeavor, the Brotherhood of St. Andrew, the Epworth League, etc. From many missionary agencies comes the cry of 'Debt!' 'Retrench!' The Church seems largely indifferent to the Master's appeal for laborers. We earnestly hope and pray that this gathering may result in a renewed spirit of obedience to the command of Christ, and, consequently, the actual sending forth of many laborers.

"Foreign missionaries, now at home on furlough, from every quarter of the globe, will be present.

"Will the readers of THE REVIEW pray that all preparations may be in conformity to God's will, and that all who participate in the coming Conference may be led by the Holy Spirit?"

II.—INTERNATIONAL DEPARTMENT.

EDITED AND CONDUCTED BY REV. J. T. GRACEY, D.D.

Editorial Items.—[J. T. G.]

It will be gratifying to the friends of humanity everywhere, to know that at the last Holland signed the agreement of the Brussels Conference, authorizing a tariff for revenue in the Congo Free State, to raise a special fund for the suppression of the slave trade. If she had held out in her refusal to concur, the entire Brussels Conference would have been a failure, as it required unanimous consent of the signatory powers to the Berlin Treaty of 1885, to make it effective in this modification of the free trade clause of the original constitution.

—It is time the good people of this country gave a half-hour to the manner in which the *United States Government* is made to play the part of procuress in the case of Chinese women at San Francisco. We are not saying a word now in favor of letting the Chinese in, nor about our disreputable violation of treaty with China; but about those who are let in, and the purposes for which they are admitted. No Chinese can be landed without a writ of *habeas corpus* from the district court of the United States. Eleven thousand of these have been issued in order to land Chinese men and women, and ninety-nine out of every hundred of these women are known to be brought hither for the vilest uses of white men as well as Chinese. The President and his Cabinet ought not to allow the majesty of law to screen slavery and lust after this fashion.

—Here is a model utterance by the Church of England Missionary Society in connection with some administrative difficulties in one of their West Africa missions, which might well be adopted as a manifesto by all missionary societies:

The Committee are solemnly determined, in humble dependence upon Divine strength, to give the Society's support only to mission agencies and

mission agents, whether English or African, that are, in their judgment, "vessels meet for the Master's use." Earthen vessels they may be; we do not look for perfection in human instruments or instrumentalities; but we do deeply feel that true missionary work is the setting forth of the Lord Jesus Christ both as Saviour and as King, and that this work must be done by those who, however feeble in themselves, do know Him as their Saviour and obey Him as their King, and who seek, by the power of the Holy Ghost, to be examples "in word, in conversation, in charity, in spirit, in faith, in purity."

—It would be amusing, if it were not so serious, to note the present *controversy* about mission *comity*. Here are the Baptists criticising the Methodists for entering Rangoon, and the Lutherans in turn criticising the Baptists in Guntur because they "immersed several of their teachers under discipline for irregular conduct." Then we have the Church of England Missionary Society complained of by the Presbyterians in Persia, for interfering with their constituency, and so on, sometimes with cause, and, possibly, sometimes without cause, for we do not claim to pass judgment on any of these cases. And all this comes on us when the brethren are reading essays and making addresses on missionary *comity*. We printed in May last an able paper read before the Calcutta Missionary Conference on this subject by Bishop Thoburn. That met with a rejoinder in the same conference by Rev. Mr. Clifford, and now the subject is treated in the December number of *The Church Missionary Intelligencer*. The writer concludes by saying facetiously: "The American missionary, though often a magnificent specimen of a Christian gentleman is, nevertheless, to the end an American, given to going ahead, and not absolutely beyond the temptation of filibustering. And the English missionary is apt to be ineradicably a John Bull, accustomed to dwelling on

an island, and with no particular *penchant* for being interfered with by others." But during the while in which these various brethren discuss and re-discuss the modifications necessary in the mission co-operative policy of the past, a writer in the *Harvest Field* suggests some *modus vivendi* that the work be not hindered.

What About Our Surplus Wealth ?

The *New York World* recently published a list of the richest people in the United States, with a rough estimate of their wealth. We say rough estimate because when one of these gentlemen, in a legal proceeding, testified, as is asserted, that he could not tell within ten or twelve millions of dollars what his fortune did amount to, he only represented the rest of the very wealthy persons whose fortunes are in part in more or less fluctuating securities. It is not assumed therefore, by us, that the article referred to presents precise knowledge, and in some cases may be grossly incorrect.

Nevertheless, the outline stands substantially representative of the facts in the case. Here are the names, then, of seventy-five individuals whose fortunes are estimated at more than five millions of dollars. It includes three men thought to be worth over one hundred millions of dollars each, and thirty-five individual fortunes which exceed ten millions of dollars each.

The leading statistician of Great Britain is made responsible for the statement that the increase of the world's wealth between the years 1800 and 1870 was greater than that of the eighteen hundred years preceding this century; and, still further, that the increase of the wealth in the world between the years 1870 and 1880 was equal to that accumulated between 1800 and 1870. In other words, the world doubled its wealth in the first seventy years of this century, and added an equal sum in the

next ten years, and hence it is now two-hundred-fold greater than it was at the beginning of the present century.

Mr. Gladstone says we have not only multiplied wealth in a ratio that is unprecedented in the world's history, but we have multiplied the variety of pleasures which wealth commands, also, in a correspondingly unparalleled degree.

Archdeacon Farrar is credited with the statement that the working-classes of Great Britain are saving annually five hundred millions of dollars, and the British nation fifteen hundred millions.

The *Japan Mail* some while ago said there was wealth enough in a single block of warehouses, between Cornhill and Regent streets, in London to buy up the whole of Yeddo, Japan, and possibly five times over. It is distinctly the Christian nations that are adding in geometrical ratio to their surplus wealth.

Allowing all this to stand for the moment, take another factor, as well established as careful and conscientious computation can make so indefinite a proposition. It is stated after careful examination that the increase in the wealth of the Protestant Christians of the United States equals five hundred millions of dollars annually. That amounts to the assertion that every three years Protestant Christendom in this country accumulates an aggregated surplus fortune, equal to the total estimated fortunes of a hundred and twenty-five of the wealthiest persons in the land, or that each year Protestant Christians in the United States lay by a fortune equal to the sum total accumulated through many years by the Rockefellers, Astors, Goulds and Vanderbilts, as estimated by the *World's* table.

Now, we have not a word, at this writing, to say about the special dangers to any community, in any country or century, of such vast augmentation of wealth. Mr. Gladstone has

done well to point out that it is indirectly a fertile source of the negative religious tendency of our day. But we do not propose to moralize about it in one way or another. What we write to accomplish is this: to press home on every Christian in the land who has any surplus, who one year with another, or after an interval of ten years, finds he has accumulated some "savings," the question: What are the special obligations growing from savings?

If annually the Protestant Christians of this land are accumulating five times the wealth of the few men who own a hundred millions of property after a lifetime, or as the accretions of more than one generation, what is this same Protestant Christendom proposing to do with these five hundred millions of annual surplus? It must be borne in mind just what the character of this is. It is not what these Christians now want. It is what is *left*. After our Protestant Christendom has supplied all its wants, catered as far as it pleases to all its whims, spent on its viands all it cared to indulge in, worn just as good or expensive raiment as it has pleased to buy, indulged itself in art and literature and travel, spent on the education of children all it could be induced to spend, made merry the Christmas and other holidays, indulged in all lawful, possibly some questionable amusements, hospitably and socially entertained friends and neighbors; after it has, besides all this, generously spent in charity and benevolences, sustained all the churches, built all the colleges, and subscribed as liberally as it could be induced to subscribe for missions in this and other lands; after it has, in a word, been as public-spirited as it pleased to be in forwarding all humanitarianism and religion while living, and bequeathed all it would to be spent or given away after death—spent, donated, squandered, bequeathed; and after it has *wasted* untold thousands, being reckless of

economies; after—we repeat the summary—after it has used all it needed, given all it would, and wasted most wantonly, it yet has a reserve of *unspent* fortune reaching the enormous sum of \$500,000,000 annually!

And this is not supposed to be the "saving" of the irreligious or ignorant, but of the very best type of Christian commonwealth. What ought we to do with this surplus? What account will we render of it at last? Not one-sixtieth of so much as these "savings" is given to save the world outside of our country, adding what men give while living and leave after death.

We cast no reflections. We read no homilies. We prescribe no action. We only put an interrogation point before one part of the Christian Church in the richest and most luxurious land on the globe over against the increment of its *savings*.

J. T. G.

The Press in Heathen Lands.

BY J. T. GRACEY.

The area of the reading population of the world has been vastly extended within the century, and in heathen lands as a direct result, in large part, of the modern mission. In India the Hindu and Mohammedan readers are increasing at present at the rate of a million and a half a year. Before the translation of the Bible scarcely one-thirtieth part of the population of Bengal could read, and at the beginning of this century that vast province and its Bengali-speaking millions had no prose literature; now it is extensive and rapidly increasing.

What we say of Bengal is but typical of the rest of India and of other parts of the Moslem and heathen world where the mission has entered.

Not to delay with further illustrations in heathen lands, though the literary vaulting of young Japan is a tempting theme, let us take a single illustration from Moslem literature. That we will select, not from Delhi or

Lucknow, which furnish most startling and arousing facts of recent literary ventures, but from the dead-line of the Moslem intellect in the countries lying on the eastern borders of the Mediterranean. We pass by the twenty millions of pages of Arabic literature issued in Beirut in 1889 by the Presbyterians, because it is Christian, and even the great dictionaries, grammars and chrestomatics in Arabic, of the Roman Catholic press at Beirut, for the same reason.

The Moslem literary stir is indicated by the officially reported publications in Constantinople in three months of 1889, of which 143 were Turkish, 3 Arabic, 2 F' rew, and the others in Armenian, Neo-Greek, Bulgarian, Servian, French and Italian.

Egypt is not a country to which one is likely to turn to find the freshest literature. But the presses of Cairo are turning out works of vast importance. The Turkish dictionary, "Kamus," and the "Tag-al-aurus," the great dictionary of classical Arabic, seven volumes—of the total ten—of which have been issued in rapid succession, and which will cost, perhaps, forty dollars, mark anything but a Dead Sea or a low Nile of literary interest.

The modern newspaper has become a power in these lands. Beirut publishes eight political and four literary and religious periodicals. Damascus, Aleppo, Jerusalem and Bagdad have their newspapers.

We have said the mission was the source or occasion of much of this literary culture in all the lands where it has entered. That might go without the saying, but that we wish to fasten responsibility on the mission to foster and direct, if it cannot control, the agency it has created or awakened into energy. That a single American missionary society should have reduced, through its agents, perhaps twenty languages to writing, and have published approaching three thousand writings in fifty or more dialects, and

publishes newspapers in a dozen or more languages, would of itself indicate the relation of the mission to literary activity. But the intent of this present paper is to call attention to the use which is being made by the press of some heathen lands in antagonism to Christianity. Illustrations are abundant in Japan and in Moslem lands. We will, however, limit ourselves to selections from India.

All of the six hundred native newspapers of India, except a half-dozen, may be set down as inimical to Christianity. In all the larger Indian cities there is a fair proportion of youths who have received an English education, many of whom are bitterly hostile to Christianity. There is an abundant supply of imported European infidel literature sown broadcast among these young men. But not only is the newspaper turned against us, but organizations modeled after our Christian tract societies have been established and are in active operation. The "Free Thought Depot" in Madras issues a list of 124 separate works, including 34 publications of Bradlaugh, 19 of Mrs. Besant, 16 of Ingersoll, and others of Paine, Voltaire and other well-known infidel publicists. Ingersoll's lectures have the largest sale. Some of these have deceptive titles. "A Bible Hand-book for Mission School Students and Inquiring Christians" and "The Bible Dissector for the Use of Mission School Students" are illusive titles. The "Elements of Social Economy" is said to be a most demoralizing advocacy of free lust, in which marriage is denounced. This tract literature is being circulated by benevolent contributions like those made to our own tract societies. Educated natives are paying monthly subscriptions of ten dollars to disseminate these tracts and books. One rajah in Bengal is known to have subscribed ten thousand dollars for this object. Others are spending great sums for the purpose of printing literature in advocacy or defense of their own

religions. Some of them are appeals to their own people to arouse themselves because of the aggressions of the Christian forces.

Some of these tracts and booklets are rejoinders to Christian books. Rev. Dunlap Moore's tract entitled "An Examination of Jainism" is answered in "A Reply to an Examination of Jainism," or, in native words, "a slap on the Christian face." Some are curiously mixed. Here is one on "A Warning to the Cow Protectors and an Answer to Christians," one part defending cow killing, the other part filled with sneers and taunts at the missionaries. A Christian tract, "The Choice of a Guru," claiming that Jesus Christ is a world teacher, is answered in another tract, "An Examination of Jesus."

More curious, however, is the catechism of the Hindu Tract Society, with sixteen questions and answers bodily from the Westminster Catechism, including the definition of God. All this is done because it is "good, and Christianity borrowed it from Aryanism, which is chronologically the predecessor of Christianity."

But others are bitterly and blasphemously antagonistic to Christianity itself, and contain most wanton attacks on the Bible. This is illustrated in a wildly blasphemous Aryan tract, published by the Hindu Tract Society, entitled "Jesus Christ a Fool." It is said by the editor of the *Harvest Field* to be too shocking to be translated for English readers. He, however, presents two "mild" paragraphs, as he styles them, to show the animus of the publication. We copy these for the same purpose:

There are many sects in this world, and usually each sect contents itself with the practice of its own religion. But it is not so with these Christians. They are bound to increase their numbers, and so they sent out missionaries, while they themselves remain quietly at home. Is this just? These missionaries are ignorant and very covetous. When they are beaten or abused or mocked they quote the commands

of Jesus, and make a great pretence of humility. But inwardly they are saying: "Alas, has it come to this, that we should be beaten by these people!" The famous poet, Shakspeare, has said: "Good wine needs no push." He means that if a thing really possesses worth it needs not be puffed. For instance, a spicemonger, when his goods are worthless, makes a great display of them, and ostentatiously *invites* everybody whom he sees, saying: "These are good spices; come and buy." Not so the man who has really good ones. People *go to him* wherever he may be. Now you see missionaries going about. They say that the Bible, which is impure and has not a grain of truth in it, is the word of God, and they shout in every street: "Come, brethren. This is an excellent religion, a good caste." Why do they thus shout? Because if they do not, not one person will go to them.

* * * * *

Christians cast suspicion upon the story that Hanuman (the monkey-god) leapt over the sea to Ceylon. But an equal objection lies against the story of Christ walking on the sea. By holding his breath a person may leap an immense distance; but no amount of suppression will prevent a man from drowning. To say that it will is a lie. From incidents like these it is clear that the Bible is the work of man and not the word of God, and that even Jesus Christ was only a man like the rest of us.

* * * * *

Missionaries say that idolatry is child's play. But surely the worship of the cross is a superstition worthy of scorn. It is only on a level with the play of children who put up broomsticks and call them soldiers. These people put one stick across another and worship it because Christ died on such a cross. They call our worship idolatry: we may well call theirs *stick-worship*.

Now, there is really in all this nothing to discourage, however it may shock. We have long been familiar with attacks like these from much better brains, and have learned how futile they are.

But other tracts show still a different vein. Here is an extract from one published by the *Arya Samaj*, translated from the Tamil:

Missionaries come from Britain at a great cost and tell us that we are in

heathen darkness, and that a bundle of fables called the Bible is the true Vendanta (inspired book) which alone can enlighten us. They have cast their net over our children by teaching them in their schools, and they have already *made thousands of Christians, and are continuing to do so.* They have penetrated into the most out-of-the-way villages, and built churches there. If we continue to sleep as we have done in the past not one will be found worshipping in our temples in a very short time; why the temples themselves will be converted into Christian churches! Do you not know that the number of Christians is *increasing* and the number of Hindu religionists *decreasing* every day? How long will water remain in a well which continually lets out, but receives none in? If our religion is incessantly drained by Christianity without receiving any accessions, how can it last? When our country is turned into the wilderness of Christianity will the herb of Hinduism grow? We must not fear the missionaries because they have white faces, or because they belong to the ruling class. There is no connection between the government and Christianity, for the Queen Empress proclaimed neutrality in all religious matters in 1858. We must, therefore, oppose the missionaries with all our might. Whenever they stand up to preach, let Hindu preachers stand up and start rival preaching at a distance of forty feet from them, and they will soon flee away! Let caste and sectarian differences be forgotten, and let all the people join as one man to banish Christianity from our land. All possible efforts should be made to win back those who have embraced Christianity, and all children should be withdrawn from mission schools.

The *Missionary Herald*, of the Presbyterian Church in Ireland, reviewing the report of the Hindu Gujarat Tract and Book Society, says:

The Hindus have at last realized that there is something in Christianity itself, and in well-directed Christian effort, that is not to be repelled by any of the rough-and-ready methods hitherto tried; Christianity is to-day felt to be an aggressive power, moving with an ever-increasing force, which must in some way be resisted, and its influence counteracted, if Hindu society is to be saved, and the antiquated fabric of Hindu religious and social life is to escape the remould-

ing and virtual destruction that are imminent. Hence the organization of clubs, the publication of tracts, pamphlets, and articles in newspapers, the appointment of learned men among them as preachers and defenders of the old faith, the relaxation of caste rules and restrictions, and the various other devices that are now being employed to defeat the purpose of the Lord and His people, and prop up an effete and decaying system. And it is no small tribute to the value of the agency that we employ that our opponents have taken a leaf out of the Christian book, and are, in many places, sedulously imitating our example. We engage evangelists and pay them; so do they; and when the available local talent is not sufficient they look elsewhere, as is evidenced by an advertisement for preachers that has recently been appearing in the Bombay daily papers; the publications of the several tract societies are sought to be refuted by tracts and leaflets, well written both in English and the vernacular, published and circulated under the auspices of a Hindu tract society; and Christianity and its teachings are steadily maligned and misrepresented with an ability and an earnestness worthy of a better cause.

In 1786 the youthful Spaulding wrote to F. H. Jacobi that he had heard Biester say: "We must not relax our efforts, and then in twenty years' time the name of Jesus, in a religious sense, will be no more heard." That was in Germany, and since then Germany has furnished a large proportion of the most intelligent and aggressive missionary force in the world.

But the stern fact remains that we have created an agency for the advancement of Christianity, which the heathen are turning against us; and, worse, which we are not using ourselves with anything like the skill or in the proportions that we should do.

We have created a vast reading community of Christians also without giving them anything like an adequate supply of their literary needs. We have not utilized the press at all commensurately with its place, power and opportunities. This is a field where the societies might combine for co-operative work much more largely

than they do. There should be a great pan-mission council on the subject of missionary literature distinctively for non-Christian lands and for Roman Catholic countries. There might be economic distribution of the material which would help to make much more of the funds already contributed. It is a subject demanding special consideration by specialists.—J. T. G.

Pundita Ramabai's Work.

The cultured little Hindu lady, Ramabai, is carrying on a unique work against great odds, and we delight to note her success. A conversation which a missionary had with her some time since was thus reported in the *Bombay Guardian*: The missionary asked and she answered as follows:

"Are you saved?"

"Yes."

"Do you believe in Jesus Christ as your Saviour?"

"Yes."

"Many people believe in Christ in their heads and not in their hearts. Do you believe in Christ with your heart?"

"Yes."

"Are your sins forgiven through Him?"

"Yes."

"Praise the dear Lord."

It will be remembered that she opened the school for Hindu widows at Bombay in March, 1889. We solicited from Miss A. P. Granger, the secretary of the Ramabai Association, a contribution relating to the work that has since been developed, and we now have the pleasure of making extracts from Miss Granger's reply.

In March, 1890, one year from its opening, the school numbered twenty-seven pupils, twelve of them being high caste child-widows. Five child-widows have since been added. Instruction is given in Marathi, English and Sanskrit, and also in sewing, etc. Ramabai asked the assistance of this country for ten years only, believing

by that time India would adopt her reform. A few friends and organizations pledged her \$10,000 annually. Of \$25,000 required for a permanent building, \$18,000 have been raised.

Of her work for the school in Bombay, Ramabai writes as follows:

"Besides visiting families, I have found it necessary to gather women together and acquaint them with my work. I have, therefore, now and then, to invite ladies of the high castes, get up entertainments for them, lecture on different subjects, and encourage and implore them in various ways to take an interest in women's education and progress. They will not listen to me if I begin at once to talk to them about my school and its objects. They have been taught to dislike widows and look down upon their education. So we have very carefully to approach them, show them the beauties of intellectual pursuits, make them realize the superiority of enlightened life to one of perpetual ignorance, talk to them about the blessedness of useful life, and thus gradually teach them to look upon themselves and the widows as beings who have more value than cats, dogs, or mere puppets in the hands of men. More opposition to our work is to be met from women than from men in certain quarters. Many women of Bombay are now beginning to take interest in our school, as they have been several times invited and entertained here."

Miss Granger favors us with the following statements:

"In view of its ultimate dependence upon Hindu support alone it was decided to move the school to Poona, on the 1st of November, the objections first made by the Advisory Board to its establishment there, having been removed. The larger expenses of an English city like Bombay, and the superior advantages of Poona as a stronger hold of Brahmanism, are the two most important reasons for this change.

"Ramabai's first idea of the location of the school for Hindu widows was Poona. On many accounts she felt it would be wiser to place the school there. She was, however, overruled by others and the school was opened in Bombay. The officers of the association do not hesitate to state that it has been fully as successful as they anticipated. It is not on that account that a change is now being made. A suitable building with ample grounds have been secured for the Sharada Sadan, at a moderate rent and wise arrangements made for the conduct of the school and boarding department. On account of her approaching marriage, the teacher who went out from this country has resigned her position but an efficient successor had been found. It was expected that all the boarders would go with Ramabai to Poona.

"In view of this change we would ask more earnestly than ever before for the sympathy, support and prayers of the American people, and will close with Professor Max Muller's tribute to the character of our head: 'I have never been in India; but I have known many Indians, both men and women, and I do not exaggerate when I tell you that some of them need fear no comparison with the best men and women whom it has been my good fortune to know in England, France, or Germany. Whether for unselfishness or devotion to high ideals, truthfulness, purity and real, living religion, I know no better hero than Keshub Chunder Sen, no heroine greater than Ramabai; and I am proud to have been allowed to count both among my best friends.'"

International Missionary Union Notes.

Circulating Library.—The librarian of the incipient circulating library of the International Missionary Union, is the Rev. James Mudge, East Pepperill, Mass. He recently sent the following circular to all the members of

the Union, in this country, whose address he knew.

The library of the International Missionary Union is as yet an experiment. This little sheet is sent out, after some unavoidable delays, to all the members whose present address can be ascertained, chiefly to test the question of the call for such a library. We have pleasure in presenting a list of such books as we have thus far secured, with an approximate indication of the postage on each. Whoever wishes to take out one of these books is requested to send this amount of postage to the librarian, and after keeping the book one month to return it by post, prepaying the amount necessary. A book may be renewed if desired a second month when not asked for elsewhere.

Any donations of books or pamphlets or money for the library will be thankfully received; also any suggestions as to how it can be made more useful to the members.

	POSTAGE.
Our Indian Mission, Gordon.....	20c.
London Missionary Conference, 2 vols.....	15c.
Indian Evangelical Review, vols. 2, 3, 4, 5, 1874-1878.....	14c.
Romance of Missions, Miss M. A. West ...	14c.
Siam and Laos, Dr. House and others.....	13c.
Decennial Conference, Calcutta.....	12c.
Missionary Year-Book.....	12c.
Among the Turks, Dr. Hamlin.....	12c.
On Horseback in Cappadocia, Barrows.....	10c.
Two thousand Miles in Mexico, McCarthy.	10c.
Letters from India, Bruce	8c.
Great Value of Missions, Liggins.....	7c.
India, J. T. Gracey	7c.
Woman's Medical Work, Mrs. Gracey.....	7c.
Ann H. Judson	7c.
Sarah B. Judson	7c.
Memorial Papers of the Marathi Mission..	3c.
Natural History of the Marathi Bible.....	3c.
Africa in a Nutshell, Thompson.....	2c.
China, J. T. Gracey	1c.
Open Doors, J. T. Gracey	1c.
Moravian Mission in Alaska, Hamilton ...	1c.

Also THE MISSIONARY REVIEW OF THE WORLD for 1888, 1889, 1890 in separate numbers, anyone of which can be ordered as above, postage four cents, thus enabling any member to refer to any article or articles. Most of the papers read before the Union in these years are to be found herein.

The next meeting of the International Missionary Union will be held at Clifton Springs, New York, June 10th to 17th. We give the notice thus early that missionaries in this country may be the better enabled to make preparations to attend; and that those abroad may know when to send their greetings, their suggestions, or their papers. Essays and letters are solicited from members now on the foreign field as they constitute the "Outlook Committee." All such papers or correspondence should be sent to Rev. J. T. Gracey, 161 Pearl Street, Rochester, N. Y., or to Rev. W. H. Belden, Secretary, Bristol, Conn.

—The members of the International Missionary Union, will note with active interest, we trust, the appeal that Rev. Arthur H. Smith and Dr. Henry D. Porter, both members of the Union, make in the December number of the *Missionary Herald* for aid for the Chinese suffering from flood and famine, over not less than 4,000 square miles of the Chihli Province. Thousands of families are homeless. The Famine Relief Committee in Shanghai, after giving \$60,000 for relief of the sufferers has closed its books, but the distress still continues. No two men within our knowledge could more judiciously distribute the few thousand dollars they ask for than those two brethren, and we are quite sure, the need will continue for some while yet. Send money to Mr. L. S. Ward, No 1 Somerset Street, Boston, Mass

One Thousand Additional Missionaries!"

The English Church Missionary Society presents a scheme for the sending forth, within the next five or six years, from the Church Missionary Society alone, *one thousand additional missionaries*. At the Keswick Convention, in July last, members of the Church Missionary Society gathered at the house of a friend,

when the pressing claims of India, China, and especially of Africa, were the subject of conversation, resolved to memorialize the Society with reference to a great forward movement. That memorial seems to have produced a profound impression upon the committee of the Church Missionary Society, and they have caused the memorial to be printed and widely circulated with the earnest desire that they may be guided by the Divine Spirit in their deliberations on the matter. It is stated that the Church Missionary Society is supported, even nominally, by less than a third part of the Church of England, and it certainly is a courageous thought to add to its present staff of European missionaries one thousand within five or six years. Yet such is the proposal. The memorial makes certain suggestions as to these reinforcements, especially the following: 1. That evangelists should be sent into the mission fields in groups, each group being associated under a leader. 2. That the services of lay-workers should be used much more than hitherto. 3. That mechanics and working men and women whose hearts God has touched should form parts of these groups. The suggestion of such an increase in the working forces is startling simply because it is such a sudden increase to the present numbers. That portion of the Church of England which operates through the Church Missionary Society is amply able to provide the money, to provide the workers and the supplies for such an advance, and the need is imperative. And what is true of Christians in England is true of Christians in America. The forces might be and ought to be doubled and trebled. There are abundant means of support in the hands of those who bear Christ's name. Young men and young women are in training, and a large portion of them have already pledged themselves to this work. Shall not the Christian churches of America, and the Constituency of the American Board especially, anew and at once "attempt great things for God, and expect great things from Him?" It is time for a grand forward movement. There are men enough and wealth enough in our churches to respond to the present call for an advance, if there is a will to do so.—*The Missionary Herald*.

III.—EDITORIAL NOTES ON CURRENT TOPICS.

—After much painstaking in proof-reading, the electrotyping process is chargeable with a bad blunder in the January issue of the REVIEW. The top line of page 50 belongs on page 51. If readers will make a marginal note on the page to this effect, it will avoid confusion.

—The year 1892, which marks the 400th anniversary of the discovery of America, also marks the centenary of the formation of the first great missionary society of England, whose distinctive purpose was the evangelization of the world. It was on the second day of October, 1792, at Kettering, that William Carey and his brother Baptists formed the now famous Baptist Society, and laid thirteen pounds, two shillings and six pence on God's altar, as the beginning of the great enterprise of organized foreign missionary work.

It is our deep conviction that it would be a great mistake if this memorable era were allowed to pass by without another great World's Convention, such as was held in London, in 1888. If such a gathering could begin at Kettering, in Andrew Fuller's old chapel, with a consecration meeting in the house of Widow Beebe Wallis, which is still standing, and where that society was formally organized, what an inspiration would such a beginning afford for an unparalleled series of missionary assemblings! The end of a century seems an appropriate time for the gathering up of the results of missions in all parts of the world, and the projection of new lines of enterprise and endeavor for the century to come. Is it too much to hope that this next century of missions may not have passed until the whole world shall have been acquainted with the Gospel? We hope that at an early day the leaders of missionary enterprises in all parts of the world will co-operate to call such a world's convention in some of the great centres

of population not later than October, 1892.

—At the recent meeting of the American Board, in Minneapolis, the "Committee of Nine" reported that contributions to missions have not kept pace with those to other benevolent causes. No explanation was attempted but they implied that the discussions and division of feeling as to missionary policy, might account for this relative decline of receipts for foreign missionary work.

The meeting presented many attractions and not a few wholesome lessons. Dr. N. G. Clark's paper on "Higher Christian Education as Related to Foreign Mission Work;" Dr. G. K. Alden's discussion of "Missionary Motives;" Dr. Judson Smith's paper on the "Missionary Outlook," and Dr. Storrs's address as President, were among the most notable features of that great anniversary. The papers referred to, must be read to be appreciated. Dr. Clark pleads for higher Christian education in order to preserve and turn to account the religious sentiment of the people among whom we labor; and for the sake of a native ministry adequate in character and in numbers to meet the intellectual and spiritual wants of their countrymen and to share with missionaries in the responsibilities of establishing such Christian institutions as shall secure the success of the missionary enterprise. He holds that the "men must be reared on the ground." Dr. G. K. Alden sets forth as motive forces: (1) "Profound convictions as to this present sinful and perishing world and its great need. (2) Profound convictions as to the superabounding riches of divine grace in Jesus Christ, the great provision. (3) Profound convictions of the personal command, the personal trust, and the personal responsibility to bear the good tidings at once to all men." Dr. Judson Smith says Christianity is becoming the dominant religion of the world; communication

between all parts of the world is becoming easier; the world, with only here and there an exception, is accessible to the Gospel; and that modern missions are successful. At home missionary contributions are being enlarged; the supply of missionaries is increasing, and the church is committed to mission work as never before.

—In Scotland the question of disestablishment has produced no little excitement. It seems almost certain to come before the next Parliament. There is certainly a religious interest among the Scottish churches. The attendance upon church services is, we venture to say, better than in any other country in the world. The number of praying men, and especially praying young men, struck us with peculiar force in recent visits to Scotland. We cannot conceal our profound solicitude for the progressive theology which is moving many, we fear, away from the old landmarks of the faith. No doubt there are many who are interested in these questions intellectually, whose hearts are perfectly loyal to Christ and the truth, but we fear the effect of this advanced theological opinion upon the younger clergy of Scotland. At the same time so deep is the interest in missions in this land of martyrs and missionaries, that the practical work of the churches, both at home and abroad, is largely antidoting the influence of this skeptical opinion.

We can never more speak or write of Scotland without the feeling which a son would have for his mother. We add the words of Dr. W. M. Taylor: "I say without any hesitation that when interesting foreign missions are maintained in a church to the normal point, all other activities and agencies at home will go of themselves and as things, of course, while, if there be a lack of devotion to that noble enterprise, nothing else will be prosecuted with either enthusiasm or success." These are true words.

—In the August number for 1890, the statistics are given for Protestant missions in China, which are repeated in the December issue, page 934, as the strength of the United Presbyterian force. Of course, the latter is an error. It should read: "As furnished by the Presbyterians."

—The late Dr. Alexander Williamson, of China, was identified for some 30 years with the London Missionary Society, then with the National Bible Society of Scotland, and the United Presbyterian Church. As a translator and distributor of religious literature in the Chinese tongue, he filled a unique position, and to these labors was singularly devoted. His extensive travels, researches, grasp of missions, passion for a more economic distribution of the working force, made him an authority. His "Journeys in North China," ranks as a standard work. His late wife, a most gifted woman, wrote "Old Highways in China." Dr. Williamson died of *nephritis*, possibly due in part to his arduous toil in the recent Shanghai Conference. His prodigious activity is rivaled by few of the most devoted workers in the Middle Kingdom.

—China owes to Christian missionaries a great debt for information on a vast range of topics. But a little while ago, the Chinese were wholly dependent on the *Peking Gazette*; now they have some twenty-eight publications. The missionaries have supplied an enormous number of translations of European books on science, geography, history, mathematics, philosophy, etc. They have translated the Bible into not less than twelve Chinese dialects, and are now busy at fifteen more. Dr. Legge's investigations into the ancient systems of the Chinese philosophers are embodied in Professor Max Muller's "Sacred Books of the East," and American authors have given the world the "Middle Kingdom," and the "Chinese-English Dictionary." So writes Mr. Johnston, of Bolton.

IV.—THE MONTHLY CONCERT OF MISSIONS.

BY J. T. GRACEY, D.D.

China.—China is a vast field. That is a statement that grows by every line of comparison we can lay. Here is a late attempt by Rev. Dr. B. D. Gray, in the *Foreign Mission Journal* of the Southern Baptists (see December number; it is published at Richmond, Va.):

"A single province of hers converted would be equal to the conversion of whole nations elsewhere. Convert any one of her eighteen provinces and you would have more than all Brazil and Mexico. Any one of a dozen of her provinces would be more than the conversion of all Italy. As goes China, so goes Asia. She is today the citadel of paganism. Secure her to Christ, and you secure all her dependencies, as Thibet, Turkistan, Mongolia, Manchuria and Korea. Break down her idols and you dethrone the greater part of heathenism at a stroke!"

CHINESE EMIGRATION.

Dr. R. H. Graves says:

"There are 50,000 of these in the Philippine Islands; 50,000 in the English colony at Singapore, where they own four-fifths of all the real estate; 50,000 more in the Malay Peninsula; 1,300,000 in Siam; thousands in Cochin China, and thousands more in Borneo, Java and Sumatra. The colonies founded by the Spaniards, Dutch, French and English are being rapidly filled up by Chinese. In the Sandwich Islands there are more Chinese men than men of the native race."

China is a fertile region. Professor Douglas, at University College, thus described it:

"From one end of the country to another the land blossoms as the rose, and yields to the diligent and careful tillage of the natives enough and to spare of all that is necessary for the comfort and well-being of man. Nor have these advantages become the recent possessions of the people. For

many centuries they have been in full enjoyment of them, and on every side the evidences of long-established wealth and commercial enterprise are observable.

"From the great wall to the frontier of Tong-king, and from Thibet to the China Sea the country is dotted over with rich and populous cities, which are connected one with another by well-trodden roads or water highways. In these busy centres of industry merchants from all parts of the empire are to be found, who are as ready to deal in the fabrics of the native looms, porcelain, tea and other native products, as in cottons, metals and woollens of Europe.

"The rivers and canals are crowded the vessels bearing silks and satins from Cheh-kiang and Kiang-su, tea from Gan-hwuy and Ho-nan, and rice from the southern provinces to parts of the empire which give in exchange for such gifts the corn and other products which they are able to spare."

In the matter of the language, Dr. Douglas says:

"By means of their three classes of characters, the hieroglyphics, ideograms and phonetics, the Chinese have been able to express and preserve the thoughts and sayings of their greatest and wisest writers through a series of centuries which dwarfs into insignificance all Western ideas of antiquity. For thirty centuries Chinamen have been accumulating stores of literary wealth, which are of themselves sufficiently important to attract the attention of scholars and to stir the literary ambition of students, and which do so in almost every country. But by the fresh discoveries of Messrs. De Lacouperie and Ball, not only is a new interest added to the language, but it is brought into close and intimate relation with the tongues spoken by the great civilizing nations of the world."

Great changes are taking place in China. Rev. Young J. Allen, D.D., LL.D., read an able paper before the Shanghai Conference on this topic, in which he classified these changes as: (1) Compulsory, or those necessitated by force or treaty obligations. The compulsory occupation by the allies, in 1860, of the imperial capital was followed by a treaty which gave commerce and missions the right of unmolested access to the entire land. (2) The semi-compulsory changes, or those initiated with a view to adjustments. The Chinese knew that the treaty must be fulfilled, and that in reorganizing their government they could not do better than copy the strong points of their late adversaries. Hence, the innovations of foreign military camps, arsenals, customs, schools, coast surveys, etc. (3) Spontaneous-voluntary changes. International relations become cordial. The press is called into requisition, newspapers and books are translated. China has become conscious of her wants, a mint, banks, post-offices follow. (4) Imperial, or those which define the position and policy of the country.

ADVANTAGES AND HELPS.

Rev. Dr. Williamson pointed out some while ago, in *Evangelical Christendom*, that there is a providential preparation in China for the reception and spread of the Gospel.

1. There is an educational preparation. They say: "The mind is the man." The competitive examinations have quickened the intellect of China. This gave rise to schools. Hence the large percentage of readers. Then there is one written language for the whole empire. There is a social preparation. Through the observance of filial obligation has trained the nation to subordination to law and order. There is no communism nor nihilism here. *Divine authority* can be easily taught.

3. There is a moral preparation. The heart is recognized as the seat of morals. Benevolence is urged in

every form and righteousness too. The doctrine of mediation is recognized.

4. They have some knowledge of a true and living God, a power on whom country, family and individual prosperity depends.

5. They possess an implied knowledge of immortality. Their emperors never die, they ascend.

6. There is a providential preparation. China is open from end to end. At the Shanghai Conference this was called in question as to Ho-nan, but Hudson Taylor said it was politically open, though persecution and opposition were great.

OBSTACLES AND DIFFICULTIES.

1. *To the heathen becoming Christians.* No one can state the case of the Chinese better than the Chinese, and so we let a native Chinese Christian minister state the point of the difficulties of the native Chinaman in learning about Christianity.

Rev. Y. K. Yen, speaking at the Shanghai Conference, said:

"We must understand the peculiar character of the Chinese. (1) They have hazy ideas about gods. A Chinese who went to the United States was written to by his father that his sixth mother was well. What can a man who has six mothers know of a mother's love? (2) The Chinese have hazy ideas about sin, which they confound with crime, treading on one's toes, being late to dinner—the same character for all. (3) They have hazy ideas about a future life. At a Chinese death-bed there is never a word about future happiness, but only about mourning and money. If they did not think the gods could affect men's bodies the temples would be deserted and ancestral worship would decline. They are not to blame. It is their misfortune and not their fault. The Chinese cannot see Christianity as we see it."

This is just what Rev. Judson Smith, D.D., has said in other language and on an opposite side of the globe:

"It is not simply the greatness of the population of China that makes her evangelization difficult. It is rather the institutions of the Chinese; it is the Chinese character; it is the Chinese history inwrought into institutions; instinct in the life of the people. Making them a nation of themselves, exclusive, caring not, knowing not, heeding not of aught that goes on in the world outside of them; not desiring the arts we are so ready to bring them; not wishing the institutions that we would gladly see thrive among them; scorning the faith that we deem their life and their salvation."

2. *To native Christians.* The same Christian native, already quoted (Rev. Y. K. Yen), said again at the great missionary conference last year some very sensible things about the difficulties to the mission work growing out of the conservatism of the Chinese. He said that "the Chinese Christians are not in the same favorable circumstances as Christians in other lands. The former have fifty generations of heathenism behind them. They have much to contend with. We should not expect the same enterprise, activity and piety as from foreigners. Missionaries often speak disparagingly of Chinese Christians. This, considering the circumstances, is unreasonable and unjust. Western civilization is marked by diversity. Eastern civilization by uniformity. Chinese are not active physically, morally and spiritually. If I were active physically I should not have this queue today. If any other Chinese would cut off his hair and shorten his skirts I would do so too. They have a load upon them. All Chinese worship is for selfishness. They have no knowledge of God; no recognition of being His sons."

All classes are reached in China. Rev. John Ross said at the London Conference that while the literary class in China are opposed to Christi-

anity yet they can be reached. He said his church in Monkdon included in its members five or six Mandarins, men with literary degrees; that many others of the Mandarins are at heart Christians, and many more very friendly.

The mission schools are becoming a power for good in China. One would fancy that there would be great prejudice against the teaching of Christianity in connection with secular education, but it is amongst the marvelous providences of God that in scarcely any heathen country does this long prove an obstruction.

The teaching of Christianity does not inure to the disadvantage of the mission schools in China. We can furnish no better evidence of this than is found in the report to Government in Hong Kong, made in 1889:

Referring now to the 7,101 scholars who attended, during the year 1889, schools under the supervision of the education department, there were as many as 4,814 attending voluntary schools, where they received a Christian education, whilst 2,293 scholars attended government schools, receiving a secular education. The secular government schools are, as a rule, better provided for than the voluntary religious schools as regards money matters, house accommodation, school materials, staff, organization, and discipline, and when charging fees, keep their fees far below the rate charged in voluntary schools of a corresponding class. Nevertheless, the voluntary schools, which freely teach Christianity without the restraint of any conscience clauses whatever, and are in every respect conducted as denominational mission schools, receive from the public double the amount of patronage bestowed on government schools. This clearly shows that parents of children, in Hong Kong, as Europe, prefer, on the whole, religious to secular education, even when the latter is cheaper.

This was made by Dr. Eistel as inspector of schools. It only confirms the judgment of Dr. F. Stewart, who was inspector of schools, but who died recently, who said:

The advance in education is one of the most gratifying features in the

progress of the colony. There is yet much to be done, and female education is only in its infancy; but the lines on which the system is moving seem to be correct, and time alone is required to reclaim those portions of the field which remain untouched.

THE RESULTS ARE ENCOURAGING.

The statistics at the Shanghai Conference last May, showed: Of *foreign missionaries*, men, 589; wives, 390; single women, 316. Total, 1,295. *Native helpers*, ordained, 209; unordained, 1,260; female helpers, 180. *Medical work*, hospitals, 61; dispensaries, 43; patients in 1889, 348,439. *Churches*, organized, 520; wholly self-supporting, 94; half self-supporting, 22; one-fourth self-supporting, 27. *Bible distribution*, Bibles, etc. Total, 665,987. Communicants, 37,287; pupils in schools, 16,816. Contributions by native churches, \$36,884.

MEN AND WOMEN ARE WANTED.

Ministers and laymen are called for. The Shanghai Conference asks soberly for 1,000 men in five years. Their appeal was published far and wide. Then there have been specific appeals. The missionaries of the Baptist churches in America, now in China, have appealed to the Baptists of America alone to send 100 men.

Confucianism and Confucius.

"Great men have short biographies," says Carlyle. The rule is not broken in the case of Confucius. The outline of his biography can be given in a paragraph. He was born in the State of Tsow, B.C. 551, of noble ancestry whose record reached unbroken for over two thousand years backward from his cradle. His father was a soldier of great prowess and of daring bravery. He was married at nineteen, rose from keeper of the public stores, to the charge of public lands. At twenty-two he taught letters, ethics, devotion of soul and truthfulness. He early became cosmopolitan: "I am a man who belongs equally to the north and the south and the east and the west." He studies music at

twenty-eight, is introduced at court by Lao-tse, is appointed chief magistrate of Chung-too, introduces practically a jury system; for thirteen years becomes a homeless wanderer, and henceforth abandons himself to letters and religion, and wanders from court to court to obtain converts to his ideal government. He died, having practically remained unrecognized as a successful reformer. After his death his teachings became powerful. Every year 66,000 animals are now offered in sacrifice to this sage. Here is the chorus chanted in the great sacrificial ceremony to him:

"Confucius, Confucius! How great is Confucius!

Before Confucius there never was a Confucius;

Since Confucius, there never has been a Confucius;

Confucius, Confucius! How great is Confucius!"

The emperor himself offers this prayer to Confucius: "I, the emperor, offer a sacrifice to the philosopher Confucius, the ancient teacher, the perfect sage, and say, O, teacher, in virtue equal to heaven and earth, whose doctrines embrace the past time and the present. . . . in reverent observance of the old statutes, with victims, silks, spirits and fruits, I carefully offer sacrifice to thee. Mayst thou enjoy the sacrifice." (See Du-Bois's "Dragon, Image and Demon," p. 124.)

"If the Chinese," says an author, "pay divine honors to any being in heaven, or on earth, or under the earth, it is to Confucius."

CONFUCIUS AS A FOUNDER OF A RELIGION.

Fairbairn says, in his "Studies in the Philosophy of Religion and History," that "without Confucius China had been without a native religion."

Dr. Legge, in his "Religions of China," boldly corrects this erroneous statement. Religion in China does not date from Confucius. His grandson asserted that Confucius only "handed down" and "displayed"

the ancient teachings and took them for his model. Confucius himself said he was a "transmitter, not a maker" of the doctrines of the ancients. Certainly the "transmitter" gave color to that which he transmitted. China does not owe its national religion to Confucius. But if he did not originate it, neither did he discountenance it or alter it in any sensible degree. But Confucius did emphasize the moral duties as taught or implied in the religion of the ancients as of first importance and of much easier comprehension than the speculative side of theology or the religious superstition about the unseen.

One thing has been plainly pointed out as to the effect of Confucius' large emphasis of practical duties. Dr. Matheson (St. Giles Lecturer) says:

"Since the days of Confucius the speculative element has declined and the Chinese mind has sought truth almost exclusively in the path of morals."

Much has been written about Confucius in relation to the "Golden Rule." He is credited with being the originator of this. But Dr. Legge, than whom he has no stouter champion, says here he tarnished a doctrine of the ancients rather than proclaimed it. Confucius is said to have advocated the negative side of the Golden Rule: "Do not unto others what you would not that they should do unto you." But the ancients went further than that. Lao-tze taught: "Return good for evil." But Confucius said: "What then will you return for good? Recompense injury with justice, and return good for good." How nearly this shades, however, to the Christian teaching!

IS CONFUCIANISM A RELIGION?

The *China Review* contained years since an article in which the writer said:

"Confucianism pure and simple is, in our opinion, no religion at all. The essence of Confucianism is an anti-quarian adherence to traditional forms

of etiquette, taking the place of ethics: a skeptical denial of any relation between man and a living God, taking the place of religion, while there is encouraged a sort of worship of human genius, combined with a set of despotic political theories. But who can honestly call this a religion?"

Over and over we are told that Confucianism is not a religion, only a system of morality. This needs large modification. So far as the element of *worship* enters into the element of religion it is distinctly, pervasively, penetratingly, a religion.

Dr. Faber pointed this out with emphasis at the late General Conference of Missionaries at Shanghai. "Religion," he says, "pervades every movement of official life in China. A glance at the *Peking Gazette* will convince the most skeptical of the truth of this statement. We find there mentioned not only worship of ancestors, of Confucius, of innumerable deified worthies, but also of the duality of heaven and earth, of sun, moon, stars, wind, clouds, rain, thunder, the ocean, mountains, rivers, the four regions, the four seasons, the years, months and days. Astrology, selection of lucky and unlucky days, omens, charms, exorcism and other superstitions are sanctioned by imperial authority." (See *The Messenger*, Shanghai, June, 1890.)

CONFUCIANISM AS A THEOLOGY.

This same Dr. Faber, at another time, distinctly pointed out some of the aspects of absolute negation in Confucianism as a religion. He says:

1. "Confucianism recognizes no relation to a living God."

2. "It makes no distinction between the human soul and body, nor is there any clear definition of man, either from a physical or psychological point of view."

3. "All men are said to possess the disposition and strength necessary for the attainment of moral perfection, but the contrast with the actual state remains unexplained."

4. There is wanting in Confucianism a decided and serious tone in its treatment of the doctrine of sin, for, with the exception of the moral retribution in social life, it mentions no punishment for sin. It is devoid of a deep insight into sin and evil.

5. It "knows no mediator, none that could restore original nature in accordance with the ideal which man finds in himself."

6. "Prayer and its ethical power finds no place" in his system.

7. There is, with the exception of ancestral worship, which is devoid of true ethical value, no clear conception of the dogma of immorality.

8. "All rewards are expected in this world."

Confucius plainly held that these are things beyond the grasp of human intelligence. You cannot figure to yourself the nature of God. You cannot certainly know that there is any point of contrast between His nature and yours; hence prayers and sacrifices are of doubtful utility. All this lies in the region of imagination; it may represent truth; it may not. Neither can be demonstrated. Yet he did not forbid worship. "Sacrifice *as if* your sacrifice were a reality; worship *Shin* as if *Shin* were really present." But meanwhile your chief concern is with the visible and palpable universe and with the homely tasks of life. The opposition to Christian points of theology is *entire and fundamental*.

CONFUCIANISM AS A MORAL FORCE.

In what way and sense is Confucianism a moral force? There must be something in it by which it has held sway for these centuries. Especially in the face of sundry marked defects in its ethical teaching. It confounds ethics with ceremonies and politics, it asserts that certain musical melodies influence morals; its system of social life is tyrannous: women are slaves, and may be bought and sold as sheep in the shambles; children

have no rights in relation to their parents; subjects are like children; of human *rights* there are none—first and last there are only duties. Polygamy is sanctioned and presupposed, so is polytheism. Filial piety extends even to worship. In ordinary life the son must "manifest his reverence, in his nourishing of his parents, in his endeavor to give them pleasure; when they are ill he feels the greatest anxiety; in mourning for them, when dead, he exhibits every demonstration of grief; in sacrificing to them he displays the utmost solemnity."

Confucius taught the supreme value of personal character. The "character of Alexander of Russia was worth a constitution," says Colton. Confucius would make every character a constitution and by-laws besides. To be and not to appear is the correctest thing. The wise man will assail his own vices and not another's: "I am not concerned that I have no place; I am concerned how I may fit myself for one." The substance of three hundred pieces of the "Book of Poetry," says a recent author, may be expressed in: "Have no depraved thoughts."

"The man who, in view of gain, thinks of righteousness, in view of danger, is prepared to give up his life, and who does not forget an agreement however far back it extends—such a man may be reckoned a complete man. . . . "Man is born for uprightness. They who know the truth are not equal to those who love it, and they who love it are not equal to those who find delight in it."

But the rule of right is not individual conscience, but rather the universal conscience of mankind. Man must do all this without any help, human or divine. He fails, and Confucianism does not attempt to account for the failure. It only stands alongside of the failure and says man was born to be good. It does not even furnish an example.

The sceptre of authority, of all po-

litical power, hence the centre of all political government is morals.

"Withal," Mr. Edkins says, "Confucianism has not made the Chinese a moral people. They exhibit a lamentable want of moral strength. The standard of principle among them is kept low by the habits of the people. They do not appear ashamed when they are discovered to have told an untruth." (See Edkin's "Religion in China.")

Archdeacon Hardwick says: "How many are the points in which Confucian tenets are opposed to Christianity, it were superfluous to enumerate. The opposition in respect of doctrines is entire and fundamental. It is the opposition of nature and of grace, of unregenerate and regenerate principles, of sight and faith, of earthly and of heavenly. And how vast will, therefore, be the revolution in the moral nature of the Chinaman if he shall ever learn to practice the unworldly lessons of the Gospel." (See "Christ and Other Masters," p. 57.)

Confucian conservatism is essential and inherent. It is the greatest obstruction to all progress.

Thibet.

It is quite the fashion to dismiss Thibet with the statement that very little is known of this country and its people. That is only true in a very qualified sense. The ordinary student may not have a hand-book, as he has of Bavaria or Switzerland, and the casual reader may not be easily referred to any one or two volumes from which to find at a glance what he wishes to know of what is known, and only now and again has any European been permitted to make any personal investigation by actually traversing the country, as did Alexander Csoma de Körös, who made his way from Hungary to Thibet on foot; or as an enterprising Hindu, Sarat Chandra Das, who, it is alleged, recently made a tour in Thibet dis-

guised as a Thibetan, accompanied by a Sikkim Lama, who was a sub-inspector of schools employed by the British government.

Yet, it is not true that we do not know much about the country and the people. The "Cyclopædia Britannica" has a quite elaborate article, in which a great deal of information is condensed, and there are many sources of information about this land.

We summarize from sources, learned and popular, too numerous to name, in the following statements:

THE COUNTRY.

Thibet, or Tibet—for there seems no preference in the spelling—or to use the native name, Bodiyul "The country of the god," or Bhotiya, or Bhoots, is a section of table lands ten to sixteen thousand feet above the sea, stretching from the Upper Himalaya Mountains and those of Yunnan, on to the mountains of China in one direction, and to those of Turkistan in another. It is difficult of access in all directions and equally difficult to traverse. The world owes the Jesuits a debt here as in so many other places for the earliest maps, though here as elsewhere those made early in the eighteenth century were crude and often misleading. There is no exact survey had, except in Western Thibet where, as in Kashmir, it is the most complete.

The *Britannica* is full enough on climate, products, industries and many other common matters to have it suffice to refer our readers to that source.

THE PEOPLE.

The most probably correct estimate of the population is from a Russian source which puts it at six millions.

The people themselves are worth a fuller note than a mere reference. The Turanian family of races separate into two great divisions—the Northern and the Southern. The Northern comprehends the Tungus, the Mongol, the Tartar, and the Finn branches. The Southern includes the Malay, the

Bhotiya and the Tamil races. The Indo-Bhotiyas are in the northeast countries of India, on the Himalayas and in the valleys of the Brahmaputra. The strong language of affinity between these tribes in Burmah and in Thibet is manifest if the chain of gradual modifications from tribe to tribe is followed. But the original Bhotiya race are Thibetans, and they live in Thibet, not alone, but with Mongolians who are supposed to have been settled there since the days of Genghis Khan.

The Hor or Horpa occupy the western part of Northern Thibet, and extend into Chinese Tartary or Little Bokhara. They are nomads, not agriculturists, and more Tartar than Thibetan in their habits. They are mostly Buddhists. But some of them are Moslems even within Thibet: Turks in blood, Bhots in language. In Ladak both the creed and the literature are Buddhist, but in blood and language they are Bhot. Ladak's political relations are with British India and Kashmir. The Bhot element in its distinct type can not be seen but in Chinese Thibet.

In appearance the Thibetans resemble the Chinese and the Mongols, though, according to Hodgson, many of the mountaineers differ entirely from the Turanian, and approach the Aryan type. No absolutely white skins are seen, but often a very pale brown complexion with red hair and gray eyes, and a good deal of bloom on the children's faces. In appearance they resemble Chinese and Mongols, not Hindus, and are more athletic than either. They are of the same family as the Burmese, and their languages are like. Yet Thibetans have no tradition or notion of a progenitor of the human race. There is no caste, yet the social habits are Hindu in most respects. Polyandry prevails, and Polygamy obtains.

Since 1720 Thibet has been a dependency of China, under the Viceroy of Sze-Chuen. Two imperial delegates

represent the Chinese government in Thibet. These direct exclusively the foreign and military administration of the country. The civil and religious government is left in native hands. The number of Chinese troops rarely equals 4,500 men.

The *Dalai Lama* is the supreme authority in civil government. He resides in the famous temple palace of Potala near Lhasa. He is an incarnation of Buddha, and his soul passes from him into another body when he dies, in order that there may be a perpetual incarnation of Buddha at the head of the Thibetan affairs. They do not shout, but they might, with peculiar propriety: "The king is dead; long live the king!" for the Dalai Lama never dies. He only disappears in the form of one man to reappear at the same instant in the form of some infant born at the moment of the apparent death of the king. They search the land to find this child-Buddha, place him on the throne, and run the Government through a viceroy till he comes to maturity. His duties are simply to sit cross-legged in his temple, and from time to time extend his hand in benediction on his worshippers.

This joint headship of state and church has inhered in the Dalai Lama since 1640. There are many other grand lamas, but they are subordinate to the Dalai Lama who is at once emperor and pope. Below these still are monk-lamas, who act as scribes, physicians, sorcerers, etc. It is frequently the case that the correspondences of Lamaism with the Roman Catholic form of Christianity are over-emphasized, at least very incorrect inferences are made from these. The Lama ceremonies of baptism, confirmation. The ecclesiasticism of pope and cardinal, archbishops, priors, monasteries and nunneries, abbots, etc., are all here. But these similarities are often strained, and the differences in them are very great.

Lamaism is a compound of Shaman-

ism, Sivaism and Buddhism. The Thibetan form of Buddhism is, however, wholly unique. Writers are constantly saying this is the stronghold of Buddhism without any apparent discrimination. Buddhism in Burmah is one thing; in Ceylon it is another thing; it is still another thing in Thibet. It is not in its original purity in Thibet. It is strongly modified by surrounding religious notions. It was born in Thibet contemporaneously with the Sikh religion in the Punjab and with the Lutheran Reformation in Europe. In its monasteries in Thibet are preserved heaps upon heaps of Buddhist literature, the language Thibetan, but the alphabet being Indian, and they may date from the second century. They differ in their language much from the spoken language of Thibet to-day.

For much of this class of information one must search ethnological and philological works, like Brace's "Races of the Old World," "Latham's Philology," Hodgson's great works, and other books like Cunningham's Ladak (the title has gone from us just now).

Max Müller, too, will often let in light, as for instance, in his "Chips," etc., where he says:

"People have complained of the length of the sacred books of other nations, but there are none that approach in bulk to the sacred canon of the Thibetans. It consists of two collections, commonly called the Kanjur and Tanjur."

The Kanjur consists in different editions of 100, 102 or 108 volumes folio. It comprises 1,083 distinct works. The Tanjur consists of 225 volumes folio, each weighing from four to five pounds in the Peking edition, which edition was sold for \$3,000 by the Emperor Khian-Lung. A copy of the Kanjur was bartered for 7,000 oxen, and a copy of Kanjur and Tanjur together was sold for 1,200 silver roubles. (See Vol. XX., "Asiatic Researches.")

But Thibet was not without a religion till it imported Buddhism and Sivaism from India. It had an earlier creed, though but illy formulated till Buddhism came. It is known as the Bon Religion. Eighteen principal gods are enumerated. Originally it was a sort of nature worship, mixed with a superstitious element; later on, adopted from Shamans and the Siva-ites of India, and now further mixed with Buddhist ideas.

CHRISTIANITY IN THIBET.

The Roman Catholics have tried to introduce Christianity on the Chinese border. They began this in 1846, and made some inroads till 1865, when their mission property at Bonga was destroyed by fire by the Thibetans. Again they endeavored to work, but in 1887 were again driven out, only two of their nine centres being untouched.

On the west the Moravians have sought to enter the country, but have had to stay in British Lahore. They commenced this mission at the suggestion of Gutzlaff, in 1853, by sending Messrs. Pagell and Hyde, two laymen, who endeavored to reach Thibet by way of Russia, but were defeated in the attempt, and then tried the India route by way of Simla, in 1854, to Kyelang in Lahore, and established a mission house 10,000 feet above the sea, and at Poo, in Kunawar, in 1865. At this latter place they number forty converts. They have done a large amount of translation of Scriptures, grammars, etc., into Thibetan, and sent these into Thibet, where it is said all the lamas can read, and the lamas, remember, number eighty thousand!

—Father Agostino, a preaching friar, has been addressing flocks of people in Rome, and among them even skeptical scientists. He is an impassioned orator, and has been called the "modern Savonarola." Nevertheless, he is an ignorant Romanist and worships the Virgin.

V.—GENERAL MISSIONARY INTELLIGENCE.

—Mr. H. W. Frost writes that the inundation in the region about Tientsin, in province of Chihli, was caused by very heavy rain-falls in the mountains. The waters spread with unexampled suddenness. Mud villages were completely dissolved, and swept away with their inhabitants; some who escaped with life lost the crops on which they depended for the eight months to come. Probably 4,000,000 of people will depend on charity, in this province alone, until May next. Active relief committees are at work, ascertaining the extent of the calamity, and devising means of help. The government is repairing the embankments, and has issued an imperial rescript ordering Tls.60,000, to be distributed among sufferers. All this, however, is inadequate to raise the recipients above the bare preservation of life. Rev. G. W. Clarke, of the China Inland Mission, writes, that to keep these people from November 15th to March 15th, at two cents a day for adults and one cent for children up to twelve years, would cost \$9,000,000. Even now famine is upon the people who can get but one meal, and that very poor food, every twenty-four hours. Here is a chance not only to help the starving, but to reach them with the bread of life. The judicious help given in 1871, 1878, 1888, removed many prejudices against missionaries and resulted in soul-saving.

If any feel moved to contribute, a draft on London, England, sent to the Hong Kong & Shanghai Banking Corporation, Shanghai, China, or a post-office order or New York draft, sent to Mr. H. W. Frost, No. 30 Sheeter Street, Toronto, Canada, will be forwarded to the relief of the suffering millions.

—Mr. J. B. Cranfill, superintendent of missions, incloses summary of Texas (Baptist) mission work, from September 30, 1889, to September 30, 1890:

Missionaries employed, 121; days labored, 23,182; stations supplied, 710; miles traveled, 200,443; sermons preached, 12,029; Exhortations and other religious addresses, 6,587; total sermons, 18,616; baptized into mission churches, 1,893; received by letter and restoration by mission churches, 2,267; total received by mission churches, 4,160; professed conversions, 2,619; churches assisted in organizing, 103; prayer meetings assisted in organizing, 405; Sunday-schools assisted in organizing, 250; prayer meetings led, 3,224; elders or bishops assisted in ordaining, 43; deacons assisted in ordaining, 98; pages religious literature distributed, 522,789; religious visits, 28,611; church houses built in connection with labor, No. 39, cost, \$29,965.00; books, Bibles, etc., distributed, No. 2,406, cost, \$1,061.03; collected for State missions, \$35,357.77.

—The Dutch Reformed Church of Cape Colony, which has 175,555 baptized white members, is coming, says the Rev. Charles Starbuck, under Scottish and English Stimulus, to show a much more animated missionary zeal. "Stellenbosch, with its theological institute, is very especially a focus of missionary zeal." Among the others, the Wesleyan Missionary Society is most prominent. It has (in the west) 9 stations, 6 missionaries, 96 native helpers, 1,476 communicants, 1,467 scholars. The South African Wesleyans are quite independent of the British conference. In the whole Colony they have 71 stations, 156 churches and chapels, 55 clergymen, 1,198 native helpers, 16,840 communicants, 88,000 baptized adherents, 218 schools, 310 teachers, 13,803 scholars. "But no other British society laboring in South Africa compares with the Scottish societies as respects capability, sobriety and diligence, combined with true evangelical piety." The Free Church of Scotland has 9 stations, 10

ordained Europeans, 2 ordained natives, 23 native helpers, 4214 communicants, 12,113 baptized adherents, 3,510 scholars. Their institute at Lovedale (largely assisted by the colonial government) is a great force for edu-

cational and industrial training. The United Presbyterians have 11 stations, 12 missionaries, 60 native helpers, 2,307 communicants, 8,080 baptized adherents, 43 schools, 1,735 scholars.—*Illustrated Weekly*.

Foreign Mission Notes, by Rev. James Johnston, Bolton, England.

The Missionary Death Roll.

Bishop Callaway.—At the close of March last, in his seventy-third year, passed away the Right Reverend Henry Callaway, D.D., first bishop of St. John's, South Africa. Born in Crediton, Devonshire, on the 17th of January, 1817; he early attached himself to the Society of Friends. He pursued the medical profession with marked distinction, in London, though his interest in religious questions and pre-eminently his strong convictions on missions ultimately induced him to join the Established Church. On the formation of the See of Natal, he responded to Bishop Colenso's call and was ordained at Norwich Cathedral, August, 1854. After a voyage of fourteen weeks to Port Durban, he was appointed in the capacity of priest, in September, 1855, to St. Andrews, Pietermaritzburg, the first church erected in Natal. He speedily became a conspicuous worker among the heathen and in the study of the Kaffir language. Three years later he obtained a grant of 3,000 acres of land, a day's journey from Richmond, where he founded the famous Spring Vale Station, a prolific centre of Christianizing influence. He assisted in reducing the Kaffir language to written form, and chiefly in translating nearly the whole of the Scriptures and Prayer Book. In this tongue, followed by a literal translation in English, he wrote a book entitled, "Zulu Nursery Tales." On the Scotch Established Church founding in 1873, the Bishopric of Independent Kaffraria, lying between Natal and Cape Colony, Dr. Callaway was offered and accepted the charge. Con-

secrated in Edinburgh on All Soul's Day, 1874, he settled at Umtata, around which grew up a small town, a pro-cathedral, a theological training college for natives, schools for native and European boys and girls, a hospital, and other institutions. Throughout his wide diocese he toiled with inexhaustible zeal. On the failure of health, in 1886, he formally resigned and returned to his native land. True to the apostolic spirit, he devoted all his property to Spring Vale when he withdrew, and subsequently gave to the Established Church a sum of £2,000 on his retirement. Bishop Callaway will rank with Africa's most laborious and enlightened missionary heralds.

Mr. A. M. Mackay.—By the death of this eminent missionary a lamentable blank is created in the Uganda Mission. Most probably this event occurred at Usambiro, on the southwest of Victoria Nyanza, 750 miles inland. Mr. Mackay was born at the Rhynie Manse, Aberdeenshire, in 1849, where his father was a noted Presbyterian minister. Educated partly at home and at the Northern University, he later went to Berlin in order to follow the profession of engineering. There he won no inconsiderable reputation for ability and accomplishments. Mr. Stanley's historic letter, inviting missionaries, in 1885, to the dominions of Mtesa, moved the young engineer in Germany to offer himself for service as an artisan missionary to the Church Missionary Society. He was readily accepted, and on the 27th of April, 1876, sailed with the first party. His desire to go forward on landing was frustrated by a serious illness.

During his months of waiting by the seaboard he made important surveys and laid out a useful road as far as Mpwapwa. When the news of the tragic deaths of Lieutenant Shergold Smith and Mr. O'Neill on Victoria Nyanza came to hand, he resolved at every hazard to join the lonely remaining missionary, the Rev. C. T. Wilson. In December, 1878, he reached Mtesa's capital. Through a succession of hardships, perils and calamities, he displayed the highest devotion and splendid fortitude. House and boat-building, implement-making, teaching agriculture, managing the printing-press, and proclaiming the message of eternal life, occupied his nights and days among the tribes of Uganda. Under threat or in captivity he tarried within Uganda Territory until he was driven forth by the Mohammedan revolt in 1888. At his temporary abode, Usambiro, every one knows how faithfully he succored the followers of Stanley and Emin on their coastward march. His decease robs the Church Missionary Society of its most conspicuous foreign agent, and the whole missionary world of one of the most energetic and successful missionary pioneers of modern times.

Rev. James Lundie, M.A.—To the deep sorrow of the English and Spaniards at Huelva, Spain, this beloved missionary died unexpectedly on the 21st of March. At Edinburgh University, where a few years past he received the Master of Arts degree, two of his brothers on that occasion had the same honor conferred upon them. One of the latter, Mr. Marshall Lundie accompanied him to Spain and there ultimately succumbed in the Master's cause. The third of the brothers, the Rev. John Lundie, represents the Scotch United Presbyterians in Kaffraria, in which capacity he is sustained by a genuine missionary partner. The subject of this memorial notice was on the eve of completing special work for the benefit of the English residents and the native

classes. A pamphlet named "Times of Refreshing in Spain," recently published in Glasgow, contains a bright narrative of his toils for the better school accommodation of the families connected with the Rio Tinto Company, and increased facilities of worship. He was equally esteemed by the officers and seamen at the shipping port for whom he opened a restaurant and reading-room, and as steadfastly sought their spiritual welfare.

Rev. T. German Jones.—By the unexpected decease of this notable missionary, the Welsh Calvinistic Methodists are bereft of one who held a foremost position in the mission cause in the East. An overworked system compelled him to sail from Calcutta, with his wife, on the 17th of last March. The relatives and friends who repaired to Gravesend to await the incoming steamer were terribly shocked to learn on her arrival that the home-voyaging missionary died on the previous day, April 14th. In many respects his career was a remarkable one. A native of Anglesey, he was employed for some years as a working quarrier. On completing his studies in Bala College he was called to the ministry of the Welsh Calvinistic Church. His foreign labors began at the mission station of the Khasia Hills, India. By an unremitting enthusiasm he was witness to abundant spiritual harvests. His services to the British government at the time of the Indian mutiny were the means of averting a general rising in the neighborhood. All through the awful cholera plague in India he labored unflaggingly, especially in bearing the stricken to the crowded hospitals. For his devotion on successive famine outbreaks he won the public thanks of the Indian authorities and the grateful affection of the poorest classes. With fine literary tastes he combined an extensive and profound Oriental scholarship. A large concourse of mourners and spectators attended the

funeral at Smithdown Cemetery, Liverpool, on April 18th.

United States.

New Orleans, June 30, 1890.

EDITORS OF THE MISSIONARY REVIEW:—As chairman of the Assembly's Standing Committee of Foreign Missions, at Chattanooga, it was my duty to shape and present the favorable response to an overture from the professors of our colored institution at Tuscaloosa, to begin a mission in the Dark Continent. Two missionaries, one white and the other black, are now on their way to Africa, and our Assembly, at its late session in Ashville, resolved to reinforce them with four additional laborers as soon as the means could be realized. In order to deepen the interest of our people in this new mission, and stimulate greater generosity and prayerfulness, I sent the article enclosed, entitled, "Wheah's Appeal," to our organ, *The Southwestern Presbyterian*. Possibly it might be made of larger service in awakening interest in the evangelization of a land long neglected, but toward which the eyes of the whole civilized as well as Christian world are now being turned.*

Your REVIEW, which I have only of late been able to take, is invaluable to me in the preparation of missionary sermons, and in the monthly concert of prayer, which I have always observed in my ministry. It is of great value in keeping my own soul stirred on the matter which engaged the last thoughts of our dear Master before He mounted the throne. Your REVIEW enables the soldier of the Cross to mount occasionally above the dust and smoke of the battle to the serene mountain-top, whence he can, at a glance, survey the entire field of conflict, only to descend with heightened courage to his place in the host.

Allow me to thank you warmly for the help you are giving me in my work

* We regret that space compels us to omit this strong appeal.—Ed.

here. My church, after many years of infancy and adolescence under another, and a part of the time under my ministry, is giving signs of growth.

My church is a missionary church, and our young members are being diligently trained as soldiers *for the war*, and I hesitate not to declare that the Church is so essentially missionary in her constitution, that to *neglect* or to *do slackly* this work, is to *forfeit the charter received from the King*.

Yours, in our dear Lord,

R. Q. MALLARD.

Lutherans in all Languages.

The Lutheran is a church of many languages. The latest statistics show that of her baptized membership throughout the world 32,000,000 speak German, 5,300,000 Swedish, 2,500,000 Norwegian, 2,300,000 Danish, 2,048,000 Finnish, 1,250,000 English, 1,113,000 Hungarian, 624,000 Livonian, 480,000 Courlanish, 272,000 Esthnian, 70,000 French, 70,000 Icelandic, 48,000 Bohemian, and that in every other civilized tongue she is well represented, numbering in the world 23,406 educated ministers, 38,381 church edifices, and 50,061,280 baptized members. This church, though taking its origin in Germany, seems to know no fatherland or mother tongue. She is at home everywhere.

Wesleyan Missionary Society.—

The society is reported struggling against financial difficulties, for the relief of which an earnest call is made. Notwithstanding a carefully administered expenditure, the current income does not keep pace with it. Possibly for the decrease the embittered controversy with Dr. Lunn and Mr. Hughes may be partly accountable. The majority of the older British missionary organizations regard the obstacles in the way of raising their necessary incomes as multiplying rather than diminishing. The birth of numerous modern societies largely explain this dilemma, for they

draw upon supporters identified with long-established agencies.

The Salvation Army derives a princely income from the Christian public, whereas, General Booth does not aid any other organization, even those traveling on corresponding lines to his own.

Interest was shown at the Manchester Auxiliary of the Wesleyan Society, attended by the Rev. W. H. Findlay, M.A., of Negapatam, and the Rev. Professor Patterson, of Madras, in the presence of two old-time Wesleyan advocates of missions. One of the veterans, who presided, Mr. Geo. Cussons, was within a few days of completing his eighty-eighth birthday; the other patriarch, Mr. John Napier, has already entered on his ninetieth year. The occasion was made deeply memorable by the masterly defence of educational work amid the great centres of population in India. Professor Patterson held that the policy which had been maintained for many years by the Protestant missionaries in regard to this phase of activity was wise and justified by its results.

—Liberty of the Press in Turkey.

The *Neshra*, an Arabic newspaper published by the American mission in Beirut, Syria, was suppressed without cause, months ago, by orders from Constantinople. Efforts have been made, by interviews with the local authorities and by petitions to Constantinople, by the intervention of the United States consul and of the ambassador, to secure permission for its resumption, but all in vain until the present time.

An Arabic paper from Beirut, received here recently, publishes the following notice of the Sultan's gracious edict, from which our readers can judge of the nature of the "liberty of the press" in Turkey, and of the restrictions to which the missionaries are subject in their work. This is a literal translation of the Arabic copy:

"Word has been received from the illustrious Department of Instruction at Constantinople, addressed to the government guarding the interests of Syria, to the effect that there has been issued an imperial order in favor of Mr. Henry Jessup, a subject of the honored American republic, based upon a statement and petition addressed by him, permitting him to publish the *Weekly Neshra*, which had been previously suppressed, this permission being granted on the condition that the paper shall not treat of any political matters, nor of any occurrences whatsoever which may take place within the empire or outside its borders, but shall treat solely of religious, scientific and moral questions. But this permission is restricted by the condition that nothing shall be printed in it which directly or indirectly opposes any of the religious beliefs current in the governments ruled and guarded by the Sultan, and also by the condition that a copy of the contents of the paper be sent before it is printed and published to the government censor that he may sanction its printing and publication after he has ascertained that in no respect, in single words or in sentences, has there been any infringement of this condition. The exalted local government will inform him of the nature of this concession."

Turkish soldiers, hemmed in by bayonets and cannon, shout at the close of their daily reviews, "Long live the Sultan!" American Christians interested in the redemption of Turkey will wait for further proofs of the fostering care of the Sultan's government before heartily echoing this prayer.—*Church at Home and Abroad.*

Jews.—Baron Hirsch gives \$10,000 a month toward the relief of the Jews exiled from Russia and seeking homes in the United States. The *American Hebrew* says:

"A census of the district south of Houston street and east of Broadway

shows Russian and Roumanian Jews far in excess of one hundred thousand, and the average increase by immigration is about twenty thousand per annum. The committee propose using the Hirsch fund in educating these people so as to become self-sustaining by entering trades or occupations which are new to them, and to enable them to amalgamate rapidly with the people among whom they work or dwell. Classes have been opened for teaching children sufficient English to prepare them to attend the public schools; for instructing adults in English, in American history, methods and customs; for fitting girls for other occupations than tailoring, for making men handy with tools, whereby they can more rapidly obtain remunerative employment. It has been proposed to teach them various trades, and put some at agriculture, and so scatter them in different vocations. With the aid of the employment bureau of the United Hebrew Charities, positions have been found for a large number of men, the Hirsch fund paying the expense of transporting them to the points where they are to work, and in some cases tools have been given them."

Samoa. — **A South Sea Communion.** At the close of a service several hundreds remained to commemorate our Lord's death. For bread the natives have often only the kernel of the cocoanut, and for wine only the milk of the cocoanut, the natural bread and wine of the country. The scene was very striking. Only fourteen years since the mission ship first approached the island. Then they were only a herd of naked savages. Now "clothed and in their right minds," numbers of them gather around the table of the Lord. There seemed hardly any point of resemblance between preacher and people. We were of different races; spoke different languages; were of different coloring; ate different kinds of food;

were clothed with different clothing; and were of different habits and ways of life. Yet I never realized the oneness of the human family more than I did that day. The poet says, "One touch of nature makes the whole world kin." But one touch from the hand of Christ can do far more than that. It can abolish all differences, makes us feel that we are the children of a common Father, saved by a common Saviour, heirs of a common inheritance, pilgrims to a common home.—*Samoa, Past and Present, by Rev. Charles Phillips.*

Monthly Bulletin.

—A Chinese society of Christian brethren, organized in East 39th Street, New York City, has, on the first floor, a room for religious meetings, and, on the second, apartments for the sick and homeless. It began with twenty-six members, who paid \$70 per month for the house.

—A school for the Chinese, opened at Kelley's, North Carolina, called the "Oriental Academy," began with seven pupils direct from Canton, and is on a farm, and the system is industrial. It is designed for Chinamen wishing to be educated, but prevented by race prejudice or lack of funds from entering an American school. The school is non-sectarian, is under the auspices of leading Chinamen, and will offer opportunities for self-support.

—In the Sabbath-school of the Clarendon Baptist Church, in Boston, whose pastor is Rev. Dr. A. J. Gordon, is a class of one hundred of native Chinese. They support three of their countrymen as preachers in their own land.

—A united prayer-meeting in connection with the week of prayer, for woman's work in the mission-field, was held in Exeter Hall, Friday, January 9th, at 3 P. M. Representatives of various zenana societies were

present and took part in the proceedings.

—A converted Chinaman on our Pacific coast sold himself as a coolie in New Guinea, for the sake of working among his own countrymen. Before he died he was the means of the conversion of two hundred of his companions.

—The statement is again made that Mr. C. F. Studd, one of the China Inland missionaries, placed his fortune of \$500,000 in the hands of the trustees, the interest of which is to go to the mission, while he shares the common lot of missionaries. Whether this statement is true or not we are not able to say.

—Laotze Yaotze Nahtsze, a celebrated philosopher of China, founder of the Tabu Sect, or Sect of Reason, was born 104 years before Christ. His name means "old boy," because he is believed to have been eighty years old at birth.

—Forty societies are at work in China, with between eight hundred and nine hundred missionaries and teachers.

—Dr. J. G. Kerr, of the China Mission, read a paper at a meeting of the Medical Missionary Association, at Shanghai, on May 20th, last year, his subject being "Medical Missionaries in Relation to the Medical Profession." He lays great stress upon the moral value of the work of those who, together with the healing of the body, offer to the people that religious faith which has produced the best men and women, husbands and wives, citizens and neighbors, and governments upon the face of the earth.

—Canton is a real Chinese city, but Hong Kong is simply a British settlement.

—The population of China is believed to be, according to the most reliable statistics, 380,000,000. The people show a marvelous energy in multiplying. They thrive upon what others regard as starvation diet. It is

said that not until the end of the seventeenth century did the population number more than 60,000,000. If so, what remarkable growth has characterized these last two centuries, notwithstanding famines, droughts, pestilences and wars. Within the last two centuries has occurred the two notable reigns of Kanghi and Keilung, each lasting nearly sixty years, and were characterized by tranquility and good laws. The educational system also stimulates the increase of population. The cultivation of silk engages a large number of persons, from the tending of the mulberry trees to the last step in the production of the fabric. About one in nine of the people is a washerman, one in ten is engaged in the cultivation of the soil, one in 100 is a bricklayer, or a stonemason, or a carpenter, and one in 120 is a tailor, while one in 140 is a blacksmith.

—France is now much the largest land owner in Africa. Her territory will extend from the Mediterranean almost to the Gulf of Guinea. Even the great Sahara will now be under French control.

—From mid-China we have news of a remarkable revival, great numbers being brought out of the darkness of heathenism. The Rev. George Clark has preached to audiences numbering 4,000. Even the intensely cold weather did not prevent the people from coming night after night. Stanley Smith reports two hundred and ten baptized at one time and as many more inquirers.

—A missionary home and business agency has been established at No. 8 Seward Road, Shanghai, of which Mr. Edward Evans writes:

"It is designed as a halting-place for all arriving and departing missionaries, of which there is now a large travel through Shanghai, which, with the exception of Hong Kong, is the port of entry for all China for Europe and America. The China Inland Mission

has recently erected a beautiful and commodious place, costing over \$50,000, for its own missionaries. The American Presbyterian is the only other society, of all who are represented in China, who have any home for its missionaries in Shanghai. All the more need is there for a Christian home to welcome and shelter and pass on new arrivals, often suffering after sea-sickness of a long voyage, and bewildered with the new and strange sights and conditions they are entering. The missionaries in the interior have need also of some one to receive and forward supplies sent them from home, and purchase such things as they require for home use. The agency is designed to meet this need. The home is not supported by any denomination or society, and is a simple effort of an independent worker. It is to be carried on so as to just cover its expenses."

—Rev. Dennis Osborne (India) baptized over 500 persons last winter, and hopes for similar success this season.

—Count Campello is addressing very large gatherings in Italy, urging his hearers to renounce Papacy and affirm the infallibility of none but Jesus Christ. He presses the Gospel message upon the careless and skeptical, but his preaching is not unmingled with politics.

—Rev. John McNeil, who succeeded Rev. J. Oswald Dikes at Regent Square Church, London, is to be relieved from his evening service, that he may proclaim the Gospel in destitute regions in London and round about. Mr. McNeil has very remarkable gifts as an evangelist, and it seems as though he should not be confined within the limits of any one church.

—The motto of Dr. Guthrie's whole Ragged School work was "Prevention better than Cure." It is impossible to raise the lower classes in towns unless

you can lift first the children of the rising generation.

—At a recent session of the Social Scientists in Saratoga, N. Y., Dr. T. W. Couthers advocated a practical method of treating drunkards. He would put the inebriate on the plan of the small-pox patient and put him into quarantine till he recovers. He would take away his personal liberty, declare him both incapable and irresponsible, and so strike a death blow at the saloons with the pauperism and crime that proceed from it.

—Samoa has recently attracted much attention. A large proportion of the Samoans are Christians, and a missionary says that he would be willing to match any twenty men, women and children that he might meet there against any twenty met at random in this country as to their knowledge of the Word of God.

—In Africa the number of missionaries exceeds five hundred and the number of converts four hundred thousand, increasing by about twenty-five thousand a year. During the past five years Africa has furnished more than two hundred martyrs.

—A Missionary Reading Circle recently organized at Columbia, Mo. It is an endeavor to unite young people in a systematic course of reading upon the subject of missions. The course will cover about three years, and those who engage in it will be examined and certified as graduates upon the completion of the course. The course for the first year covers the lives of Judson and Livingstone, Dr. Strong's charming book, "The Missionary Review and the Crisis of Missions." The admission fee is fifty cents per annum. We would be glad if such reading circles might be established in every part of our country. Information is what is particularly needed to awaken missionary conscience.

For use in Library only

For use in Library only

I-7 v.14

Missionary Review of the World

Princeton Theological Seminary-Speer Library



1 1012 00317 9233